

Namo tassa bhagavato arahato sammāsambuddhassa.

Kaccāyanabyākaraṇaṃ

1-SANDHI-KAPPA (1-Sandhi Chapter) (1–51)

Paṭhamo kaṇḍo (First Section) (1–11)

Dutiyo kaṇḍo (Second Section) (11–22)

Tatiyo kaṇḍo (Third Section) (23–29)

Catuttho kaṇḍo (Fourth Section) (30–41)

Pañcamo kaṇḍo (Fifth Section) (42–51)

2-NĀMA-KAPPA (2-Noun Chapter) (52–270)

Paṭhamo kaṇḍo (First Section) (52–119)

Dutiyo kaṇḍo (Second Section) (120–160)

Tatiyo kaṇḍo (Third Section) (161–210)

Catuttho kaṇḍo (Fourth Section) (211–246)

Pañcamo kaṇḍo (Fifth Section) (247–270)

3-KĀRAKA-KAPPA (3-Case Chapter) (271–315)

4-SAMĀSA-KAPPA (4-Compound Chapter) (216–243)

5-TADDHITA-KAPPA (5-Secondary Derivative Chapter) (244–405)

6-ĀKHYĀTA-KAPPA (6-Verb Chapter) (406–523)

Paṭhamo kaṇḍo (First Section) (406–431)

Dutiyo kaṇḍo (Second Section) (432–457)

Tatiyo kaṇḍo (Third Section) (458–481)

Catuttho kaṇḍo (Fourth Section) (482–523)

7-KIBBIDHĀNA-KAPPA¹ (7. Primary Derivative Chapter) (524–623)

Paṭhamo kaṇḍo (First Section) (524–549)

Dutiyo kaṇḍo (Second Section) (550–570)

Tatiyo kaṇḍo (Third Section) (571–589)

¹ "Kibbidhāna" comes from "kit", the name of the primary suffix and "vidhāna", arrangement, treatment, process.

Catuttho kaṇḍo (Fourth Section) (590–606)

Pañcamo kaṇḍo (Fifth Section) (607–623)

8-UṆĀPIKAPPA (624–673)

Namo tassa bhagavato arahato sammāsambuddhassa.

Kaccāyanabyākaraṇaṃ

1. Sandhi

Paṭhamakaṇḍa

1. 1. Attho (pg. ..0001) akkharasaññāto.
2. 2. Akkharāpādayo ekacattālisam.
3. 3. Tatthodantā sarā aṭṭha.
4. 4. Lahumattā tayo rassā.
5. 5. Aññe dīghā.
6. 8. Sesā byañjanā.
7. 9. Vaggā pañcapaṇcaso mantā.
8. 10. Am-iti niggahitaṃ.
9. 11. Parasamaññā payoge.
10. 12. Pubbamadhoṭṭitamassaraṃ sarena viyojaye.
11. 14. Naye paraṃ yutte.

Iti sandhikappe paṭhamo kaṇḍo.

12. 13. Sarā (pg. ..0002) sare lopam.
13. 15. Vā paro asarūpo.
14. 16. Kvacāsavaṇṇaṃ lutte.
15. 17. Dīghaṃ.
16. 18. Pubbo ca.
17. 19. Yamedantassādeso.
18. 20. Vamodudantānaṃ.
19. 22. Sabbo caṃ ti.
20. 27. Do dhassa ca.
21. 22. Ivaṇṇo yaṃ navā.
22. 28. Evādisa ri pubbo ca rasso.

Iti sandhikappe dutiyo kaṇḍo.

23. 36. Sarā pakati byañjane.
24. 35. Sare kvaci.
25. 37. Dīghaṃ.
26. 38. Rassam.

27. 39. Lopañca tatrākāro.
28. 40. Para dwebhāvo ṭhāne.
29. 42. Vagge ghosāghosānaṃ tatiyapaṭṭhamā.

Iti sandhikappe tatiyo kaṇḍo.

30. 58. Am (pg. ..0003) byañjane niggahitaṃ.
31. 49. Vaggantaṃ vā vagge.
32. 50. Ehe ñaṃ.
33. 51. Sa ye ca.
34. 52. Madā sare.
35. 34. Ya va ma da na ta ra lā cāgamā.
36. 47. Kvacī o byañjane.
37. 57. Niggahitañca.
38. 53. Kvacī lopaṃ.
39. 54. Byañjane ca.
40. 55. Paro vā saro.
41. 56. Byañjano ca visañño.

Iti sandhikappe catuttho kaṇḍo.

42. 32. Gosare puthassāgamo kvaci.
43. 33. Pāssa canto rasso.
44. 24Abbhō abhi.
45. 25. Ajjhō adhi.
46. 26. Te na vā ivaṇṇe.
47. 23. Atissa cantassa.
48. 43. Kvacī (pg. ..0004) paṭi patissa.
49. 44. Puthassu byañjane.
50. 45. O avassa.
51. 59. Anupadiṭṭhānaṃ vuttayogato.

Iti sandhikappe pañcama kaṇḍo.

Sandhisuttaṃ niṭṭhitaṃ.

2. Nāma

52. 60. Jinavacanayuttaṃ hi.
53. 61. Liṅgañca nippajjate.
54. 62. Tato ca vibhattiyo.
55. 63. Si yo aṃ yo nā hi sa naṃ smā hi sanaṃ smiṃ su.
56. 64. Tadanuparodhena.
57. 71. Ālapane si gasañño.
58. 29. Ivaṇṇuvaṇṇa jhalā.
59. 182. Te itthidhyā po.
60. 177. Ā gho.

61. 86. Sāgamo se.
62. 206. Saṁsāsvevakavacanesu ca.
63. 217. Etimāsami (pg. ..0005)
64. 216. Tassā vā.
65. 215. Tato sassa ssāya.
66. 205. Gho rassaṁ.
67. 229. No ca dvādito naṁmhi.
68. 184. Amā pato smiṁsmānaṁ vā.
69. 186. Ādito o ca.
70. 30. Jhalānamiyuvā sare vā.
71. 489. Yavakārā ca.
72. 185. Pasaññassa ca.
73. 174. Gāva se.
74. 169. Yosu ca.
75. 170. Avarṁmhi ca.
76. 171. Āvassu vā.
77. 175 Tato namaṁ patimhālutte ca samāse.
78. 31. O sare ca.
79. 46. Tabbiparītūpapade byañjane ca.
80. 173. Goṇa naṁmhi vā.
81. 172. Suhināsu ca.
82. 149. Aṁmo (pg. ..0006) niggahitaṁ jhalapehi.
83. 67. Saralopo mādesapaccayādimhi saralope tu pakati.
84. 144. Agho rassamekavacanayosvapi ca.
85. 150. Na sismimanapumsakāni.
86. 227. Ubhādito naminnaṁ.
87. 231. Inṇamiṇṇannaṁ tīhi saṅkhyāhi.
88. 147. Yāsu katanikāralopesu dīghaṁ.
89. 87. Sunaṁhisu ca.
90. 252. Pañcādīnamattāṁ.
91. 194. Patissinīṁhi.
92. 100. Ntussanto yosu ca.
93. 106. Sabbassa vā aṁsesu.
94. 105. Simhi vā.
95. 145. Aggissini.
96. 148. Yosvakatarasso jho.
97. 156. Vevosu lo ca.
98. 189. Mātulādīnamānattamīkāre.
99. 81. Smāhismimnaṁ mhābhimhi vā.
100. 214. Na timehi katākārehi.
101. 80. Suhisvakāro (pg. ..0007) e.
102. 202. Sabbanāmānaṁ naṁmhi ca.
103. 79. Ato nena.
104. 66. So.
- 105... So vā.

- 106. 302. Dīghorehi.
- 107. 69. Sabbayonīnamā-e.
- 108. 90. Smāsmimnamā vā.
- 109. 295. Āya catutthekavacanassa tu.
- 110. 201. Tayo neva ca sabbanāmehi.
- 111. 179. Ghato nādīnam.
- 112. 173. Pato yā.
- 113. 132. Sakhato gasse vā.
- 114. 178. Ghate ca.
- 115. 181. Na ammadito.
- 116. 157. Akatarassā lato yvāḷapanassavevo.
- 117. 124. Jhalato sassa no vā.
- 118. 146. Ghapato ca yonam lopo.
- 119. 115. Lato vokāro ca.

Iti nāmakappe paṭhamo kaṇḍo.

- 120. 243. Amhassa (pg. ..0008) mamam savibhattissa se.
- 121. 233. Mayam yomhi paṭhame.
- 122. 99. Ntussa nto.
- 123. 103. Ntassa se vā.
- 124. 98. Ā simhi.
- 125. 198. Am napumsake.
- 126. 101. Avaṇṇā ca ge.
- 127. 102. To titā sasmiṇṇāsu.
- 128. 104. Nammi tam vā.
- 129. 222. Imassidamamsisu napumsake.
- 130. 225. Amussādum.
- 131... Itthipumanapumsakasankham.
- 132. 228. Yosu dvinnam dve ca.
- 133. 230. Ticatunnam tisso catasso tayocattāro tīṇi cattāri.
- 134. 251. Pañcādīnamakāro.
- 135. 118. Rājassā rañño rājino se.
- 136. 119. Rañnam nammi vā.
- 137. 116. Nammi rañṇā vā.
- 138. 121. Smimmi rañṇe rājini.
- 139. 245. Tumhamhākam (pg. ..0009) tayi mayi.
- 140. 232. Tvamham simhi ca.
- 141. 241. Tava mama se.
- 142. 242. Tuyham mayhañca.
- 143. 235. Tammamammi.
- 144. 234. Tavammamañca na vā.
- 145. 238. Nammi tayā mayā.
- 146. 236. Tumhassa tuvaṃtvamammi.
- 147. 246. Padato dutiyācatutthīchaṭṭhīsu vo no.

148. 247. Hemekavacanesu ca.
149. 248. Na am̃mhi.
150. 249. Vā tatiye ca.
151. 250. Bahuvacanesu vo no.
152. 136. Pumantassā simhi.
153. 138. Amālapanekavacane.
154... Samāse ca vibhāsā.
155. 137. Yosvāno.
156. 142. Āne smim̃mhi vā.
157. 140. Hivibhatthimhi ca.
151. 143. Susmimā (pg. ..0010) vā.
159. 139. U nāmhi ca.
160. 197. Akammantassa ca.

Iti nāmakappe dutiyo kaṇḍo.

161. 244. Tumhamhehi namākam̃.
162. 237. Vā yvappaṭhamo.
163. 240. Sassam̃.
164. 200. Sabbanāmakārate paṭhamo.
165. 208. Dvandaṭṭhā vā.
166. 209. Nāññam̃ sabbanāmikam̃.
167. 210. Bahubbīhimhi ca.
168. 203. Sabbato nam̃ saṃsānam̃.
169. 117. Rājassa rāju sunam̃ hisu ca.
170. 220. Sabbassimasse vā.
171. 219. Animi nāmhi ca.
172. 218. Anapumsakassā yam̃ smimhi.
173. 223. Amussa mo sam̃.
174. 211. Etatesam̃ to.
175. 212. Tassa vā nattam̃ sabbattha.
176. 213. Sasmāsmimsam̃sāsvattam̃
177. 221. Imasaddassa ca.
178. 224. Sabbato ko.
179. 204. Ghapato smim̃ sānam̃ sam̃sā.
180. 207. Netāhi smimāyayā.
181. 95. Manogaṇādito smim̃nānam̃-ā.
182. 97. Sassa co.
183. 48. Etesamo lope.
184. 96. Sa sare vāgamo.
185. 112. Santasaddassā so bhe bo cante.
186. 107. Simhi gacchantādīnam̃ ntasaddo am̃.
187. 108. Sesesu ntuva.
188. 155. Brahmatta sakha rājādito amānam̃.
189. 113. Syā ca.

190. 114. Yonamāno.
 191. 130. Sakhato cāyo no.
 192. 135. Smime.
 193. 122. Brahmato vassa ca.
 194. 131. Sakhantassi nonānaṃsesu.
 195. 134. Āro (pg. ..0012) himhi vā.
 196. 133. Sunamaṃsu vā.
 197. 125. Brahmato tu smimni.
 198. 123. Uttam sanāsu.
 199. 158. Satthupitādīnamā sismiṃ silopo ca.
 200. 196. Aññesvārattaṃ.
 201. 163. Vā naṃmhi.
 202. 164. Satthunattañca.
 203. 162. U sasmim salopo ca.
 204. 167. Sakkamandhātādīnañca.
 205. 160. Tato yonamo tu.
 206. 165. Tato smimi.
 207. 161. Nā ā.
 207. 161. Āro rassamikāre.
 209. 168. Pitādīnamasimhi.
 210. 239. Tayātayinaṃ takāro tvattaṃ vā.

Iti nāmakappe tatiyo kaṇḍo.

211. 126. Attanto hismimanattaṃ.
 212. 129. Tato smim ni.
 213. 127. Sassano.
 214. 128. Smā nā.
 215. 141. Jhalato ca.
 216. 180. Ghapato smimyaṃ vā.
 217. 199. Yonaṃ ni napuṃsakehi.
 218. 196. Ato niccaṃ.
 219. 195. Sim.
 220. 74. Sesato lopaṃ gasipi.
 221. 282. Sabbāsamāvusopasagganipātādīhi ca.
 222. 327. Pumassa līṅgādīsu samāsesu.
 223. 188. Am yamīto pasaṇṇato.
 224. 153. Naṃ jhato katarassā.
 225. 151. Yonaṃ no.
 226. 154. Smimni.
 227. 270. Kissa ka ve ca.
 228. 272. Ku him haṃsu ca.
 229. 226. Sesesu ca.
 230. 262. Tra to thesu ca.
 231. 263. Sabbassetassākāro vā.

232. 267. Tre niccaṃ.
 233. 264. E tothesu ca.
 234. 265. Imassi (pg. ..0014) thaṃ dāni ha to dhesu ca.
 235. 281. A dhunāmi ca.
 236. 280. Eta raḥimhi.
 237. 176. Itthiyamato āpaccayo.
 238. 187. Nadādito vā ī.
 239. 190. Naṇa nika neyya ṇantuhi.
 240. 193. Patibhikkhurājīkāranteḥi inī.
 241. 191. Ntussa tadhikāre.
 242. 192. Bhavato bhoṭo.
 243. 110. Bho ge tu.
 244. 72. Akārapitādyantānamā.
 245. 152. Jhalapā rassaṃ.
 246. 73. Ākāro vā.

Iti nāmakappe catuttho kaṇḍo.

247. 261. Tvādayo vibhattisaññāyo.
 248. 260. Kvaci to pañcamyatthe.
 249. 266. Tratha sattamiyā sabbanāmeḥi.
 250. 268. Sabbato dhi.
 251. 269. Kiṃsmā vo.
 252. 271. Himhamhiñcanaṃ
 253. 273. tamhā (pg. ..0015) ca.
 254. 274. Imasmā hadhā ca.
 255. 275. Yato him.
 256... Kāle.
 257. 276. Kiṃsabbaññekayakuhi dādācanaṃ.
 258. 278. Tamhā dāni ca.
 259. 279. Imasmā rahidhunādāni ca.
 260. 277. Sabbassa so dāmi vā.
 261. 369. Avaṇṇo ye lopaṇca.
 262. 391. Vuḍḍhassa jo iyaṭṭhesu.
 263. 392. Pasatthassa so ca.
 264. 393. Antikassa nedo.
 265. 394. Bāḷhassa sādho.
 266. 395. Appassa kaṇa.
 267. 396. Yuvānaṇca.
 268. 397. Vantumantuvīnaṇca lopo.
 269. 41. Yavataṃ talaṇadakārānaṃ byañjanāni calañajakārattaṃ.
 270. 120. Amha tumha ntu rāja brahmatta sakha satthu— pitādīhi smā nāva.

Iti nāmakappe pañcama kaṇḍo.

Nāmasuttaṃ niṭṭhitaṃ.

3. Kāraka

271. 88. yasmā (pg. ..0016) dapetiṃ bhayamādatte vā tadapādānaṃ. (308)
272. 309. dhātunāmānamupasaggayogādīsvapi ca.
273. 310. Rakkhaṇatthānamicchitaṃ.
274. 311. Yena vā dassanaṃ
275. 312. dūrantikaddhakāla nimmāna tvālopa disā yoga vibhattārappayoga
suddhappamocanahetu vivittappamāṇapubbayoga bandhanaguṇavacana
pañhakathana thokātattūsu ca.
276. 302. Yassa dātukāmo rocate dhārayate pā taṃ sampadānaṃ.
277. 303. Silāgha hanu thā sapa dhāra piha kudha duhisso ssūya rādhikkha
paccāsuṇa anupatiḡiṇa pubbakattārocanattha tadattha tumatthālamattha
maññānādarappāṇiṇi gatyatthakammani-āsisatthasammutibhiyyasattamyatthesu ca.
278. 320. Yodhāro tamokāsaṃ.
279. 292. Yena vā kayirate taṃ karaṇaṃ.
280. 285. Yaṃ karoti taṃ kammaṃ.
281. 294. Yo karoti sa kattā.
282. 295. Yo kārehi sa hetu.
283. 316. Yassa (pg. ..0017) vā pariggaho taṃ sāmī.
284. 283. Liṅgatthe paṭhamā.
285. 70. Ālapane ca.
286. 291. Karaṇe tatiyā.
287. 296. Sahādiyoge ca.
288. 293. Kattari ca.
289. 297. Hetvatthe ca.
290. 298. Sattamyatthe ca.
291. 299. Yenaṅgavikāro.
292. 300. Visesane ca.
293. 301. Sampadāne catutthī.
294. 305. Namoyogādīsvapi ca.
295. 307. Apādāne pañcamī.
296. 314. Kāraṇatthe ca.
297. 284. Kammatthe dutiyā.
298. 287. Kāladdhānamaccantasāmyoge.
299. 288. Kammappavacanīyayutte.
300. 286. Gati buddhi bhuja paṭha hara kara sayādīnaṃkā rite vā.
301. 315. Sāmisimī chaṭṭhī
302. 319. okāse (pg. ..0018) sattamī.
303. 321. Sāmissarādhipati dāyāda sakkhī pathibhū pasuta kusalehi ca.
304. 322. Niddhāraṇe ca.
305. 323. Anādare ca.
306. 289. Kvaci dutiyā chaṭṭhīnamatthe.
307. 290. Tatiyāsattamīnañca.
308. 317. Chaṭṭhī ca.

309. 318. Dutiyāpañcamīnañca.
 310. 324. Kammakaraṇanimittatthesu sattamī.
 311. 325. Sampadāne ca.
 312. 326. Pañcamyatthe ca.
 313. 327. Kālabhāvesu ca.
 314. 328. Upa'dhyādhikissaravacane.
 315. 329. Maṇḍitussukkesu tatiyā ca.

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kāraḥasuttaṃ niṭṭhitaṃ.

4. Samāsa

316. 331. nāmāna samāso yuttattho.
 317. 332. Tesam vibhattiyo lopā ca.
 318. 333. Pakati cassa sarantassa.
 319. 330. Upasagganipātapubbako (pg. ..0019) abyayībhāvo.
 320. 335. So napuṃsakaliṅgo.
 321. 349. Digussekkattam.
 322. 359. Tathā dvande paṇi tūriye yogga senaṅga khuddajantuka vividha viruddha visabhāgatthādīnañca.
 323. 360. Vibhāsā rukkhā tiṇa pasu dhana dhañña janapadā dīnañca.
 324. 339. Dvipade tulyādhikaraṇe kammadhārayo.
 325. 348. Saṅkhyāpubbo digu.
 326. 341. Ubhe tappurisā.
 327. 351. Amādayo parapadebhi.
 328. 352. Aññapadatthesu bahubbhīhi.
 329. 357. Nāmānaṃ samuccayo dvando.
 330. 340. Mahattaṃ mahā tulyādhikaraṇe pade.
 331. 353. Itthiyaṃ bhāsitaṃ pumāva ce.
 332. 343. Kammadhārayasaññe ca.
 333. 344. Attam nassa tappurise.
 334. 345. Sare ana.
 335. 346. Kadi kussa.
 336. 347. Kā'ppatthesu ca.
 337. 350. Kvaci (pg. ..0020) samāsanta gatānamakāranto.
 338. 356. Nadimhā ca.
 339. 358. Jāyāya tudaṃ jāni patimhi.
 340. 355. Dhanumhā ca.
 341. 336. Amvibhattīnamakāranta abyāyitāvā.
 342. 337. Saro rasso napuṃsake.
 343. 338. Aññasmā lopo ca.

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsasutthaṃ niṭṭhitaṃ.

5. Taddhita

244. 361. vā ṇā'pacce.
345. 366. Nāyana ṇāna vacchādito.
346. 367. Neyyo kattiyādīhi.
347. 368. Ato ṇi vā.
348. 371. Navopakvādīhi.
349. 372. Nera vidhavādito.
350. 373. Yena vā saṃsaṭṭhaṃ tarati carati vahati ṇiko.
351. 374. Tamadhīte tenakatādhi sannidhānaniyoga sippa bhaṇḍa
jīvikatthesu ca.
352. 376. Na (pg. ..0021) rāgā tassedamaññatthesu ca.
353. 378. Jātādīnamimiyā ca.
354. 379. Samūhatthe kaṇa ṇā.
355. 380. Gāma jana bandhu sahāyādīhi tā.
356. 381. Tadassa ṭhānamiyo ca.
357. 382. Upamatthāyitattaṃ.
358. 383. Tannissitatthe lo.
359. 384. Ālu tabbahule.
360. 387. Nūttatā bhāve tu.
361. 388. Na visamādīhi.
362. 389. Ramanīyādito kaṇa
363. 390. visese taratamisikiyitṭhā.
364. 398. Tadassatthīti vī ca.
365. 399. Tapādito sī.
366. 400. Daṇḍādito ika ī.
367. 401. Madhvādito ro.
368. 402. Guṇādito vantu.
369. 403. Satyādīhi mantu.
370. 405. Saddhādito ṇa.
371. 404. Āyussukārāsa mantumhi.
372. 385. Tappakativacane (pg. ..0022) mayo.
373. 406. Saṅkhyāpūraṇe mo.
374. 408. Sa chassa vā.
375. 412. Ekādito dasassī.
376. 257. Dase so niccaṇca.
377... Ante niggahitaṇca.
378. 414. Ti ca.
379. 258. La da rānaṃ.
380. 255. Visati dasesu bā dvissa tu.
381. 254. Ekādito dassa ra saṅkhyāne.
382. 259. Aṭṭhādito ca.
383. 353. Dvekaṭṭhānamākāro vā.
384. 407. Catucche hi tha ṭhā.

385. 409. Dvitīhi tiyo.
 386. 410. Tiye dutāpi ca.
 387. 411. Tesamaḍḍhūpapadena aḍḍhuḍḍhadiṇaḍḍha diyaḍḍha’ ḍḍhatiyā.
 388. 68. Sarūpāna mekasasvasakim.
 389. 413. Gaṇanedaśassa dvi ti catu pañca cha satta aṭṭhanavakānaṃ vī ti
 cattāra paññā cha sattāsanavā yosu yonañcīsamāsamṭhiritūti.
 390. 256. Catūpapadassa (pg. ..0023) lopo tu’ttarapadādicassa cu copī navā.
 391. 423. Yadanupapannā nipātanā sijjhanti.
 392. 418. Dvādito ko’nekatthe ca.
 393. 415. Dasadasakam sataṃ dasakānaṃ sataṃ sahassañca yomhi.
 394. 416. Yāva taduttari dasagūṇitaṇca.
 395. 417. Sakanāmehi.
 396. 363. Tesam ṇo lopaṃ.
 397. 420. Vibhāge dhā ca.
 398. 421. Sabbanāmehi pakāravacane tu thā.
 399. 422. Kimimehi thaṃ.
 400. 364. Vuddhādisarassa vā’samyogantassa saṇe ca.
 401. 375. Māyūnamāgamo thāne.
 402.. 377. Āttaṇca.
 403. 354. Kvacādimajjhuttarānaṃ dīgharassa paccayesu ca.
 404. 370. Tesu vuddhi lopāgama vikāra viparītādesā ca.
 405. 365. Ayuvaṇṇānañcāyo vuddhi.

Iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo.

Taddhitasuttaṃ niṭṭhitaṃ.

6. Ākhyāta

406. 429. atha (pg. ..0024) pubbāni-vibhattīnaṃ cha parassapadāni.
 407. 439. Parāṇuttanopadāni.
 408. 430. Dve dve paṭhamamajjhimmuttamapurisā.
 409. 441. Sabbesamekābhidhāne paro puriso.
 410. 432. Nāmaṃhi payujjamānēpi tulyādhikaraṇe paṭhamo.
 411. 436. Tumhe majjhimo.
 412. 437. Amhe uttamo.
 413. 426. Kāle.
 414. 428. Vattamānā paccuppanne.
 415. 451. Āṇātyāsiṭṭhe’nuttakāle pañcamī.
 416. 454. Anumatiparikappetthesu sattamī.
 417. 460. Apaccakkhe parokkhā’tīte.
 418. 456. Hiyyopabhutī paccakkhe hiyyattanī.
 419. 469. Samīpe’jjatanī.
 420. 471. Māyoge sabbakāle ca.
 421. 473. Anāgate bhavissantī.
 422. 475. Kriyātipanne’tīte kālātipattī.

423. 426. Vattamānā tī anti, si tha, mi ma te ante, sevhe, e mhe.
 424. 450. Pañcamī (pg. ..0025) tu antu, hi tha, mi ma, tañ antaṃ, ssu vho, e
 āmase.
 425. 453. Sattamī eyya eyyuṃ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṃ,
 etho eyyāvho, eyyaṃ eyyāmhe.
 426. 459. Parokkhā a u, e ttha, aṃ mha, ttha re, ttho vho, iṃ mhe.
 427. 455. Hiyyattanī ā ū, o ttha, aṃ mhā, ttha tthuṃ, sevhaṃ, iṃ mhase.
 427. 468. Ajjatanī iññaṃ ottha, iṃ mhā, ā ū, se vhaṃ, aṃ mhe.
 429. 472. Ssavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante,
 ssase ssavhe, ssaṃ ssāmhe.
 430. 474. Kālātipatti ssā ssaṃsu, sse ssatha, ssaṃ ssāmā, ssatha ssaṃsu, ssase
 ssavhe, ssaṃ ssāmase.
 431. 428. Hiyyattanī sattamī pañcamī vattamānā sabbadhātukaṃ.

Iti ākhyātakappe paṭhamo kaṇḍo.

432. 362. Dhātuliṅgehi parā paccayā.
 433. 528. Tijagupakitamānehi khachasā vā.
 434. 534. Bhujaghasaharasupādīhitumicchathesu.
 435. 536. Āya (pg. ..0026) nāmato kattūpamānādācāre.
 436. 537. Īyū'pamānā ca.
 437. 538. Nāmamhā'tticchatthe.
 438. 540. Dhātūhi ṇe ṇaya ṇāpe ṇāpayā kāritāni hetvatthe.
 439. 539. Dhāturūpe nāmasmā ṇa yo ca.
 440. 445. Bhāvakammesu yo.
 441. 447. Tassa cavaggayakāravakārattaṃ sadhātvantassa.
 442. 448. Ivaṇṇāgamo vā.
 443. 449. Pubbarūpañca.
 444. 511. Tathā kattari ca.
 445. 433. Bhūvādito a.
 446. 509. Rudhādito niggahitapubbañca.
 447. 510. Divādito yo.
 448. 512. Svādito ṇuṇā uṇā ca.
 449. 513. Kiyādito nā.
 450. 517. Gahādito ppañhā.
 451. 520. Tanādito oyirā.
 452. 525. Curādito ṇe ṇayā.
 453. 444. Attanopadāni bhāve ca kammani.
 454. 440. Kattari ca.
 455. 530. Dhātuppaccayehi (pg. ..0027) vibhattiyo.
 456. 420. Kattari parassapadaṃ.
 457. 424. Bhūvādayo dhātavo.

Iti ākhyātakappe duttiyo kaṇḍo.

458. 461. Kvacādivaṇṇānamekassarānaṃ dvebhāvo.

459. 462. Pubbo' bbbāso.
460. 506. Rasso.
461. 464. Dutiyacatutthānaṃ paṭhamatatiyā.
462. 467. Kavaggassa cavaggo.
463. 532. Mānakitānaṃ va tattaṃ vā.
464. 504. Hassa jo.
465. 463. Antassivaṇṇākāro vā.
466. 489. Niggahitañca.
467. 533. Tato pāmānānaṃ vāmaṃ sesu.
468. 492. Thā tiṭṭho.
469. 494. Pā pivo.
470. 514. māsā jājāmnā.
471. 483. Disassa passa dissa dakkhā vā.
472. 531. Byañjanantassa co chappaccayesu ca.
473. 529. Ko khe ca.
474. 535. Harassa gī se.
475. 465. Brūbhūnamāhabhūvā (pg. ..0028) parokkhāyaṃ.
476. 442. Gamissanto ccho vā sabbāsu.
477. 479. Vacassa'jjatanimhi makārā o.
478. 438. Akāro dīghaṃ himimesu.
479. 452. Hi lopaṃ vā.
480. 490. Hotissare' ho'he bhavissantimhi sassa ca.
481. 524. Karassa sappaccayassa kāho.

Iti ākhyātakappe tatiyo kaṇḍo.

482. 508. Dādantassaṃ mimesu.
483. 527. Asaṃyogantassa vuddhi kārīte.
484. 542. Ghaṭṭādīnaṃ vā.
485. 434. Aññesu ca.
486. 543. Guhadusānaṃ dīghaṃ.
487. 478. Vaca vasa vahādīnamukāro vassaye.
488. 481. Ha vipariyayo lo vā.
489. 519. Gahassa ghe ppe.
490. 518. Halopo ṇhāmi.
491. 523. Karassa kāsattamajjatanimhi.
492. 499. Asasmā mimānaṃ mimhān'talopo ca.
493. 498. Thassa tthatthaṃ.
494. 495. Tissa (pg. ..0029) tissa tthitthaṃ.
495. 500. Tussa tthuttaṃ.
496. 497. Simhi ca.
497. 477. Labhasmā ī-aṃnaṃ tthattaṃ.
498. 480. Kusasmā dī cchi.
499. 480. Dā dhātussa dajjaṃ.
500. 486. Vadassa vajjaṃ.

501. 443. Gamissa ghammaṃ.
 502. 493. Yamhi dā dhā mā ṭhā hā pā maha mathādīnamī.
 503. 485. Yajassādissi.
 504. 470. Sabbato uṃ iṃsu.
 505. 482. Jaramarānaṃ jīra jīyya mīyyā vā.
 506. 496. Sabbatthā'sassādilopo ca.
 507. 501. Asabbadhātuke ñā.
 508. 515. Yyessa ñāto iyā ñā.
 509. 516. Nāssa lopo yakārattaṃ.
 510. 487. Lopañcettamakāro.
 511. 521. Uttamokāro.
 512. 522. Karassākāro ca.
 513. 435. O ava sare.
 514. 491. E aya.
 515. 541. Te (pg. ..0030) āvāyā kārīte.
 516. 466. Ikārāgamo asabbadhātukamhi.
 517. 488. Kvaci dhātuvibhattippaccayānaṃ dīghaviparītādesa lopāgamā ca.
 518. 446. Attanopadāni parassapadattaṃ.
 519. 457. Akārāgamo hiyyatthanī-ajjatanīkālātipattīsu.
 520. 502. Brūto ī timhi.
 521. 425. Dhātussanto lopo' nekasarassa.
 522. 476. Isuyamūnamanto ccho vā.
 523. 526. Kārītānaṃ ṇo lopaṃ.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyātasuttaṃ niṭṭhitaṃ.

7. Kibbidhāna

524. 561. dhātuyā kammādīmhi ṇo.
 525. 565. Saññāyama nu.
 526. 567. Pure dadā ca iṃ.
 527. 568. Sabbato ṇvutvā'vī vā.
 528. 577. Visa ruja padādito ṇa.
 529. 580. Bhāve ca.
 530. 584. Kvi ca.
 531. 589. Dharādīhi (pg. ..0031) rammo.
 532. 590. Tassilādīsu ṇī tvā vī ca.
 533. 591. Sadda kudha cala maṇḍattha rucādīhi yu.
 534. 592. Pārādigamimhā rū.
 535. 593. Bhikkhādito ca.
 536. 594. Hanatyādīnaṃ ṇuko.
 537. 566. Nu niggaḥitaṃ padante.
 538. 595. Samhanāñ'ñāya vā ro gho.
 539. 558. Ramhi ranto rādino.

540. 545. Bhāvakammesu tabbā'nīyā.
541. 552. Nyo ca.
542. 557. Karamhā ricca.
543. 555. Bhūto'bba.
544. 556. Vada mada gamu yuja garahākārādīhi jja mmaggayheyyāvāro vā.
545. 548. Te kiccā.
546. 562. Aññe kitta.
547. 596. Nandādīhi yu.
548. 597. Kattukaraṇapadesesu ca.
549. 550. Rahādito ṇa.

Iti kibbidhānakappe paṭhamo kaṇḍo.

550. 549. Nādayo (pg. ..0032) tekālikā.
551. 598. Saññāyaṃ dādhāto i.
552. 609. Ti kiccā'siṭṭhe.
553. 599. Itthiyamatiyavo vā.
554. 601. Karato ririya.
555. 612. Atīte ta tavantu tāvī.
556. 622. Bhāvakammesu ta.
557. 606. Budhagamāditthe kattari.
558. 602. Jito ina sabbattha.
559. 603. Supato ca.
560. 604. Īsaṇḍusūhi kha.
561. 636. Icchatthesu samānakattukesu tave tuṃ vā.
562. 638. Arahasakkādīsu ca.
563. 639. Pattavacane alamatthesu ca.
564. 640. Pubbakāle'kakattukānaṃ tuna tvāna tvā vā.
565. 646. Vattamāne mānan'tā.
566. 574. Sāsādīhi ratthu.
567. 575. Pātito ritu.
568. 576. Mānādīhi (pg. ..0033) rātu.
569. 610. Āgamā tuko.
570. 611. Bhabbe ika.

Iti kibbidhānakappe dutiyo kaṇḍo.

571. 624. Paccayādaniṭṭhā nipātanā sijjhanti.
572. 625. Sāsadisato tassa riṭṭho ca.
573. 626. Sādisanta puccha bhanja hantādīhi ṭṭho.
574. 613. Vasato uttha.
575. 614. Vasa vāvu.
576. 607. Dha ḍha bha he hi dhaḍḍhā ca.
577. 628. Bhanjato ggo ca.
578. 560. Bhujādīnamanto no dvi ca.
579. 629. Vaca vā vu.

580. 630. Gupādīnañca.
 581. 616. Tarādīhi iṇṇo.
 582. 631. Bhidādito inna anna iṇā vā.
 583. 617. Susa paca sakato kkha kkā ca.
 584. 618. Pakkamādīhi nto ca.
 585. 619. Janādīna mā timhi ca.
 586. 600. Gama khana hana ramādīnamanto.
 587. 632. Rakāro ca.
 588. Ṭhāpānami-ī (pg. ..0034) ca.
 589. 621. Hantehi ho hassa ḷo vā adahanahānaṃ.

Iti kibbidhānakappe tatiyo kaṇḍo.

590. 579. Naṃhi ranjassa jo bhāvakaraṇesu.
 591. 544. Hanassa ghāto.
 592. 503. Vadho vā sabbattha.
 593. 564. Ākārantānamāyo.
 594. 582. Purasamupaparīhi karotissa kha kharā vā tappaccayesu ca.
 595. 637. Tavetunādīsu kā.
 596. 551. Gamakhanahanādīnaṃ tuṇṭabbādīsu na.
 597. 641. Sabbehi tunādīnaṃ yo.
 598. 643. Canantehi raccaṃ.
 599. 644. Disā svānavantalopo ca.
 600. 645. Mahadabhehi mma yha jja bbha ddhā ca.
 601. 334. Taddhitasamāsakitakā nāmaṃ vā'tavetunādīsu ca.
 602. 6. Dumhi garu.
 603. 7. Dīgho (pg. ..0035) ca.
 604. 684. Akkharehi kāra.
 605. 547. Yathāgamamikāro.
 606. 642. Dadhantato yo kvaci.

Iti kibbidhānakappe catuttho kaṇḍo.

607. 578. Niggahita saṃyogādi no.
 608. 623. Sabbattha ge hī.
 609. 484. Sadassa sīdatthaṃ.
 610. 627. Yajassa sarassi ṭṭhe.
 611. 608. Hacetutthānamantānaṃ do dhe.
 612. 615. Ḍho ḍhakāre.
 613. 583. Gahassa ghara ṇe vā.
 614. 581. Dahassa do ḷaṃ.
 615. 586. Dhātvantassa lopo kvimhi.
 616. 587. Vidante ū.
 617. 633. Na ma ka rānamantānaṃ niyuttatamhi.
 618. 571. Na ka vatthaṃ ca jā ṇvumhi.
 619. 573. Karassa ca tattaṃ thusmim.

620. 549. Tumtunatabbesu vā.
621. 553. Kāritaṃ (pg. ..0036) viya ṇānubandho.
622. 570. Anakā yu ṇvūnaṃ.
623. 554. Ka gā ca jānaṃ.

Iti kibbidhānakappe pañcamo kaṇḍo.

Kibbidhānasuttaṃ niṭṭhitaṃ.

8. Uṇādikappa

624. 563. kattari kitta.
625. 605. Bhāvakammesu kiccattakkhatthā.
626. 634. Kammani dutiyāya tto.
627. 652. Khyādīhi mana ma ca to vā.
628. 653. Samādīhi thamā.
629. 569. Gahassu'padhasse vā.
630. 654. Masussa sussa ccharaccherā.
631. 655. Āpubbacarassa ca.
632. 656. Ala kala salehi la yā.
633. 657. Yāṇa lāṇā.
634. 658. Mathissa thassa lo ca.
635. 559. Pesātisaggapattakālesu kiccā.
636. 659. Avassakādhamaṇṇesu ṇī ca.
637... Arahasakkādīhi tuṃ.
638. 668. Vajādīhi pabbajjādayo nippajjante.
639. 585. Kvilopo (pg. ..0037) ca.
640... Sacajānaṃ ka gā ṇānubandhe.
641. 572. Nudādīhi yu ṇvūna manā na nā kā na na kā sakāritehi ca.
642. 588. I ya ta ma kiṃ esānamantassaro dīghaṃ kvaci dusassa guṇaṃ
doraṃ sa kkhī ca.
643. 635. Bhyādīhi mati budhi pūjādīhi ca tto.
644. 661. Vepu sī dava vamu ku dā bhūtvādīhi thuttima ṇimā nibbatte.
645. 662. Akkose namhāni.
646. 419. Ekādito sakissa kkhattum.
647. 663. Sunassunasso ṇa vānuvānūnanakhunānā.
648. 664. Taruṇassa susu ca.
649. 665. Yuvassuvassuvuvānanūnā.
650. 651. Kāle vattamānātīte ṇvādayo.
651. 647. Bhavissati gamādīhi ṇī ghiṇa.
652. 648. Kriyāyaṃ ṇvu tavo.
653. 307. Bhāvavācimhi catutthī.
654. 649. Kammani ṇo.
655. 650. Sese ssaṃ ntu mānānā.
656. 666. Chadādīhi ta traṇa.
657. 667. Vadādīhi ṇitto gaṇe.

658. 668. Midādīhi tti tiyo.
 659. 669. Usuranjadasānaṃ (pg. ..0038) daṃsassa daḍḍho dhaṭṭhā ca.
 660. 670. Sūvusānaṃūvusānamato tho ca.
 661. 671. Raṇjudādīhi dhadiddakirā kvaci jadalopo ca.
 662. 672. Paṭito hissa heraṇa hīraṇa.
 663. 673. Kaḍhādīhi ko.
 664. 674. Khādāmagamānaṃ khandhandhagandhā.
 665. 675. Paṭādīlyalaṃ.
 666. 676. Puthassa puthu pathā mo vā.
 667. 677. Sasvādīhi tu davo.
 668. 678. Jhādīhi īvaro.
 669. 679. Munādīhi ci.
 670. 680. Vidādīlyūro.
 671. 681. Hanādīhi nu ṇu tavo.
 672. 682. Kuṭādīhi ṭho.
 673. 683. Manupūrasuṇādīhi ussanusisā.

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

Uṇādisuttaṃ niṭṭhitaṃ.

KACCĀYANA BYĀKARAṆAṃ

Namo Tassa Bhagavato Arahato Sammāsambuddhassa!

1-SANDHI-KAPPA

1-Sandhi Chapter

PAṬHAMA-KAṆḌA

First Section

Comment [U N1]: Sandhi is already an English word. It can be found in *The American Heritage Dictionary of the English Language, Third Edition* and *The Oxford English Dictionary, Second Edition*.

- (a) Seṭṭhaṃ tilokamahitaṃ abhivandiy' aggaṃ,
 Buddhaṃ ca Dhammaṃ amalaṃ Gaṇaṃ uttamaṃ ca,
 Satthussa tassa vacanattavaraṃ subuddhaṃ,
 Vakkhāmi suttahitaṃ ettha Susandhikappaṃ².
- (b) Seyyaṃ jineritanayena budhā labhanti,
 Taṇ c'āpi tassa vacanattasubodhanena,
 Atthaṃ ca akkharapadesu amohabhāvā,
 Seyyatthiko padam ato vividhaṃ suṇeyya¹.

² Vasantilaka Gāthā.

- (a) Having saluted the excellent, honored by the three worlds, the highest Buddha, together with the pure Dhamma, and the noble Sangha, I will expound here the good chapter on sandhi in accordance with the Discourses to know well the noble meaning of the word of the Teacher.
- (b) The wise ones get better by the way preached by the Victorious One, by knowing well the meaning of His word and by non-confusion of the meaning among letters and words. Therefore, let the one who wishes to excel listen to the various words. (check)

1. 1. Attho akkharasaññāto.

Sabbavacanānam attho akkhareh' eva saññāyate. Akkharavipattiyaṃ hi atthassa dunnayatā hoti, tasmā akkharakosallaṃ bahūpakāraṃ Suttantesu.

The meaning of all words is only known by letters. For failure with letters leads to the wrong meaning. Therefore, skillfulness with letters is very useful in the Discourses.

2. 2. Akkharā p' ādayo ekacattālīsaṃ (1,2).

Te ca kho akkharā api akārādayo ekacattālīsaṃ Suttantesu sopakārā.

Taṃ yathā? a ā i ī u ū e o; ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṃ. Iti **akkharā** nāma.

Tena kvattho? Attho akkharasaññāto³.

And these letters which are forty one beginning with 'a' are very useful in the Discourses.

Which are these? a ā i ī u ū e o; ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṃ. These are called 'letters'(akkharā).

What is the need of that (saying letters)? The meaning is known by **letters** (see §1).

3. 3. Tatth' odantā sarā aṭṭha (3).

Tattha akkharesu akārādīsu odantā aṭṭha akkharā sarā nāma honti.

Taṃ yathā? a ā i ī u ū e o. Iti **sarā** nāma.

³ § 1.

Tena kvattho? Sarā sare lopam⁴.

Among those letters, the eight letters beginning with ‘a’ and ending with ‘o’ are called ‘vowels’.

Which are these? a ā i ī u ū e o. These are called ‘vowels’ (sarā).

What is the need of that (saying vowels)? **Vowels** because of a vowel (come to) elision (see §12)..

4. 4. Lahumattā tayo rassā (4).

Tattha aṭṭhasu saresu lahumattā tayo sarā rassā nāma honti.

Tam yathā? a i u. Iti **rassā** nāma.

Tena kvattho? Rassam⁵.

Among the eight vowels, the three light-measured are called ‘short’.

Which are these? a i u. These are called ‘short’ (rassā).

What is the need of that (saying short)? **Corta** (see §26).

5. 5. Aññe dīghā (5).

Tattha aṭṭhasu saresu rassehi aññe pañca sarā dīghā nāma honti.

Tam yathā? ā ī ū e o. Iti **dīghā** nāma.

Tena kvattho? Dīgham⁶.

Among the eight vowels, the five other vowels apart from the shorts (vowels) are called ‘long’.

Which are these? ā ī ū e o. These are called ‘long’ (dīghā).

What is the need of that (saying long)? **Long** (see §25).

⁴ § 12.

⁵ § 26.

⁶ § 25.

6. 8. Sesā byañjanā (6).

Thapetvā aṭṭha sare sesā akkharā **kakārādayo niggahitantā** byañjanā nāma honti.

Tam yathā? ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṃ. Iti **byañjanā** nāma.

Tena kvattho? Sarā pakati byañjane⁷.

Apart from the eight vowels, the remaining letters beginning with ‘k’ and ending with the *niggahita* (‘m’) are called ‘consonants’.

Which are these? ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa aṃ. These are called ‘consonants’ (byañjanā).

What is the need of that (saying consonants)? Vowels because of **consonants** remain natural (unchanged) (see §23).

7. 9. Vaggā pañcapañcaso mantā (7).

Tesam kho byañjanānam **kakārādayo makāranta pañcapañcaso akkharavanto**⁸ vaggā nāma honti.

Tam yathā? ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. Iti **vaggā** nāma.

Tena kvattho? Vaggantaṃ vā vagge⁹.

Of those consonants, the five groups of five (twenty five) belonging to the letters beginning with ‘k’ and ending with ‘m’ are called ‘grouped’.

Which are these? ka kha ga gha ṇa; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. These are called ‘grouped’ (vaggā).

What is the need of that (saying grouped)? (The *niggahita*) sometimes (when followed by a) **grouped** (consonant) (becomes) the last letter of the group (see §31).

⁷ § 23.

⁸ Pañcapañca-akkharavanto (K)

⁹ § 31.

8. 10. Am̐ iti niggahitaṁ (8).

Am̐ iti **niggahitaṁ** nāma hoti.

Tena kvattho? Am̐ byañjane niggahitaṁ¹⁰.

‘M’ is called *niggahita*. (check)

What is the need of that (saying *niggahita*)? When there a consonant (follows) there is *niggahita* which is ‘m̐’ (see §30). (check)

9. 11. Parasamaññā payoge.

Yā ca pana paresu sakkataganthesu samaññā ghosā ti vā aghosā ti vā, tā payoge sati etth’ āpi yujjante.

Tattha ghosā nāma: ga gha ña; ja jha ña; ḍa ḍha ṇa; da dha na; ba bha ma; ya ra la va ha ḷa. Iti **ghosā** nāma. Aghosā nāma: ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa. Iti **aghosā** nāma.

Tena kvattho? Vagge ghosāghosānaṁ tatiya-paṭhamā¹¹.

Those terms (found) in the Sanskrit books such as ‘voiced’ or ‘voiceless’, when there is need, they are also used.

Among them, the voiced are: ga gha ña; ja jha ña; ḍa ḍha ṇa; da dha na; ba bha ma; ya ra la va ha ḷa. These are called ‘voiced’ (ghosā). The voiceless are: ka kha; ca cha; ṭa ṭha; ta tha; pa pha; sa. These are called ‘voiceless’ (aghosā).

What is the need of that (saying voiced and voiceless)? Among the grouped (consonants) there is (substitution) of the voiced or voiceless (consonants) by the first and the third (of the group) (see §30).

10. 12. Pubbam adhoṭṭhitam assaraṁ sareṇa viyojaye (28).

Tattha sandhiṁ kattukāmo pubbabyañjanaṁ adhoṭṭhitam assaraṁ katvā saraṇ ca upari katvā sareṇa viyojaye.

Tatr āyam ādi (Khu. i, 67).

¹⁰ § 30.

¹¹ § 29.

Herein, the student who wants to do joining of words should, after making the previous consonant that lies (lit. sits) below¹, free from the vowel and putting the vowel above¹, separate the consonant from the vowel. Example: Tatrāyamādi.

¹ 'Below' means on the left, and 'above' means on the right. What has been read was called in ancient times 'below', and what has not been read but about to be read is called 'above'.

See §13 for formal formation of the word.

11. 14. Naye param yutte (29).

Assaram kho byañjanam adhoṭṭhitam parakkharam naye yutte.

Tatrābhirati-m-iccheyya (Khu. i, 29).

Yutte ti kasmā? Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me (Khu. i, 26). Ettha pana yuttam na hoti.

When appropriate, the student should carry the consonant which is without a vowel and which lies below, to the following letter. Example: Tatrābhiratimiccheyya.

Why say 'yutte'? To show that in this example, 'Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me', there is no carrying of consonant to the vowel. See §13 for formal formation of the word.

* When there is reason for joining the words together, the student should combine the consonant which is without a vowel and which lies on the left, with the vowel which follows.

In the example "Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me" the *niggahīta* (*m̐*) which is a consonant should not be combined with the following vowel 'a', because it is not an appropriate place to combine. To show this, the word 'yutte' is mentioned in the Sutta.

Iti sandhi-kappe paṭhamo kaṇḍo
Thus ends the first section of the chapter on sandhi

DUTIYA-KAṆḌA

Second Section

12. 13. Sarā sare lopam̐ (30).

Sarā kho sare pare lopam̐ papponti.

Yass' indriyāni samathaṇ gatāni (Khu. i, 27, 358), no h' etaṇ bhante (Vin. iii, 19), samet' āyasmā saṃghena (Vin. i, 265).

Vowels come to elision because of a vowel.

* There is elision of vowels when they are followed by vowels.

Formation of words in combinations (sandhi) previous suttas:

1. Tatrāyamādi: In order to form this word, first the word must be written down as 'tatra ayamādi'. Then by §10 the consonant (here conjunct consonant) 'tr' is separated from the vowel 'a', and put on the left (tatr a ayamādi); by §12 the 'a' is elided because of the following vowel 'a' (tatr ayamādi); by §15 the 'a' of ayamādi is made long (tatr āyamādi); now the consonant 'tr' is carried to (or combined with) the following 'ā' by §11. The word 'tatrāyamādi' is finished.

* The formation of the word given above is the traditional method of forming words. Students have to follow this procedure when they study Pāli grammar and form words. Every example in the book has to be formed formally in this way.

In oriental scripts, consonants and vowels are written in such a way that they do not appear separately as in Roman script. Therefore in order to do something to the consonant and also the vowel, they have to be separated first and written separately. Only then can one do whatever is appropriate. But in Roman script there is no need to separate them as they stand separately and not one on top of the other or the two blended together.

2. 'Tatrābhiratimiccheyya' should be treated the same way as 'tatrāyamādi'. Sequence: tatra abhiratimiccheyya; tatr abhiratimiccheyya; tatr ābhiratimiccheyya; tatrābhiratimiccheyya.

3. Yassindriyāni: In order to form this word, first the word must be written down as 'yassa indriyāni'. Then by §10 the consonant (here conjunct consonant) 'ss' is separated from the vowel 'a', and is put on the left (yass a indriyāni); by §12 the 'a' is elided because of the following vowel 'i' (yass indriyāni); now the consonant 'ss' is carried to (combined with) the following 'i' by §11. The word 'yassindriyāni' is finished.

4. No hetaṇ: Sequence: no hi etaṇ ; no h i etaṇ (10); no h etaṇ (12); nohetaṇ (11).

5. Sametāyasmā: sametu āyasmā; samet u āyasmā (10); samet āyasmā (12); sametāyasmā (11).

13. 15. Vā paro asarūpā (31).

Saramhā asarūpā paro saro lopam pappoti vā.

Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samāṇiyo (Vin. iii, 304).

Vā ti kasmā? Pañc' indriyāni (Abhi. iii, 1), tay' assu dhammā jahitā bhavanti (Khu. i, 6).

The vowel after a dissimilar vowel comes to elision optionally.

* 'Dissimilar' means dissimilar in the place of articulation. E. g. 'a' and 'ā' are said to be 'similar' because they are pronounced at 'kaṇṭha' the throat; 'i' and 'ī' are similar being pronounced at the soft palate with the middle of the tongue in proximity with the palate, and so on. But 'a' and 'i' are said to be dissimilar because they are pronounced at different places of articulation.

Examples:

1. Cattārome: cattāro ime; cattār o ime (10); cattār o me (13); cattārome (11).

2. Kinnumāva: kinnu imāva; kinn u imāva (10); kinn u māva (13); kinnumāva (10).

Why say 'optionally'? To prevent elision of the following vowel in the following: pañcindriyāni; tayassu dhammā jahitā bhavanti, although they fall in the scope of this Sutta.

Counter examples:

1. Pañcindriyāni: In order to form this word, first the word must be written down as 'pañca indriyāni'. Then by §10 the consonant (here conjunct consonant) 'ñc' is separated from the vowel 'a', and is put on the left (pañc a indriyāni); although 'i' could be elided by §13 it is not done here because the Sutta says 'optionally'; then the 'a' is elided by §12 because of the following vowel 'i' (pañc indriyāni); now the consonant 'ñc' is carried to (combined with) the following 'i' by §11. The word 'pañcindriyāni' is finished.

2. Tayassu dhammā: Sequence; tayo assu dhammā; tay o assu dhammā (10); although 'a' could be elided by §13 it is not done because the Sutta says 'optionally'; then the 'o' should be elided by §12 (tay assu dhammā); tayassu dhammā (11).

14. 16. Kvac' āsavaṇṇam lutte (34).

Saro kho paro pubbasare lutte kvaci asavaṇṇam pappoti.

Saṅkyam n' opeti vedagū (S. 408), bandhuss' eva samāgamo.

Kvacī ti kasmā? Yass' indriyāni (Khu. i, 27, 358), tathūpamaṃ dhammavaraṃ adesayi (Khu. i, 7, 314).

When the previous vowel has been elided, the following vowel sometimes becomes dissimilar.

Examples:

nopeti: na upeti; n a upeti (10); n upeti (12); n opeti (14); nopeti (11).
bandhusseva: bandhussa iva; bandhuss a iva (10); bandhuss iva (12);
bandhuss eva (14); bandusseva (11).

Why say 'sometimes? To prevent the operation of this rule in the following:
Yass' indriyāni, tathūpamaṃ dhammavaraṃ adesayi.

Counter examples:

yassindriyāni: yassa indriyāni; yass a indriyāni (10); yass indriyāni (12);
yassindriyāni (11).
tathūpamaṃ: tathā upamaṃ; tath ā upamaṃ (10); tath upamaṃ (12); tath
ūpamaṃ (15); tathūpamaṃ (11).

15. 17. Dīghaṃ (36).

Saro kho paro pubbasare lutte kvaci dīghaṃ pappoti.

Saddh' idha vittaṃ purisassa seṭṭhaṃ (Khu. i, 306), anāgārehi c' ūbhayaṃ (Khu. i, 71, 376).

Kvacī ti kasmā? Pañcaḥ' Upāli aṅgehi samannāgato (Vin. v, 342), natth' aññaṃ kiñci.

When the previous vowel has been elided, the following vowel sometimes becomes long.

Examples.

1. saddhīdha: saddhā idha; saddh ā idha (10); saddh idha (12); saddh
īdha (15); saddhīdha (11).
2. cūbhayaṃ: ca ubhayaṃ; c a ubhayaṃ (10); c ubhayaṃ (12); c
ūbhayaṃ (15); cūbhayaṃ (11).

Why say 'sometimes? To prevent the operation of this rule in the following:
Pañcaḥ' Upāli aṅgehi samannāgato, natth' aññaṃ kiñci.

Counter examples.

1. pañcahupāli: pañcahi upāli; pañcah i upāli (10); pañcah upāli (12); pañcahupāli (11).
2. natthaññaṃ: natthi aññaṃ; natth i aññaṃ (10); natth aññaṃ (12); natthaññaṃ (11).

16. 18. Pubbo ca (35).

Pubbo ca saro parasaralope kate kvaci dīghaṃ pappoti.

Kim sū 'dha vittaṃ purisassa seṭṭhaṃ (Khu. i, 306), sādhu ti paṭissuṇitvā (DhA. i, 30).

Kvacī ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

When the following vowel has been elided, the previous vowel sometimes becomes long.

Examples.

1. kiṃsūdha: kiṃsu idha; kiṃs u idha (10); kiṃs u dha (13); kiṃs ū dha (16); kiṃsūdha (11). (check)
2. sādhuṭi: sādhu iti; sādhu u iti (10); sādhu u ti (13); sādhu ū ti (16); sādhuṭi (11). (check)

Why say 'sometimes'? To prevent the operation of this rule in the following: Iti 'ssa muhuttam pi.

Counter examples.

Itissa: iti assa; it i assa (10); it i ssa (13); itissa (11). (check)

17. 19. Yam edantass' ādeso (43).

Ekārassa antabhūtaṃ sare pare kvaci **yakārādeso** hoti.

Adhigato kho my āyaṃ dhammo (Vin. iii, 5), ty āhaṃ evaṃ vadeyyaṃ (M. i, 16), ty āssa (A. i, 153) pahīnā honti.

Kvacī ti kasmā? ne 'nāgatā, iti n' ettha.

When a vowel follows, the letter 'e' which stands at the end sometimes is substituted for 'y'.

Examples.

1. myāyaṃ: me ayaṃ; m e ayaṃ (10); m y ayaṃ (17); m y āyaṃ (25); myāyaṃ (11).

2. tyāhaṃ: te ahaṃ; t e ahaṃ (10); t y ahaṃ (17); t y āhaṃ (25); tyāhaṃ (11).

Why say ‘sometimes’? To prevent the operation of this rule in the following:
ne 'nāgatā, iti n' ettha.

Counter examples.

1. nenāgatā: ne anāgatā; n e anāgatā (10); n e nāgatā (13); nenāgatā (11).
2. nettha: ne ettha; n e ettha (10); n ettha (12); nettha (11).

18. 20. Vam od-udantānaṃ (44).

Okār'-ukārānaṃ antabhūtānaṃ sare pare kvaci **vak**ārādeso hoti.

Attha kv assa (M. i, 243), sv assa hoti, bahv ābādho (S. i, 94), vatthv ettha vihitam niccam, cakkhv āpātham āgacchati.

Kvacī ti kasmā? Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samaṇiyo (Vin. ii, 304).

When a vowel follows, the letters ‘o’ and ‘u’ which stand at the end sometimes are substituted for ‘v’.

Examples.

1. attha kvassa: attha ko assa; atth k o assa (10); attha k v assa (18); attha kvassa (11).
2. svassa: so assa; s o assa (10); s v assa (18); svassa (11).
3. bahvābādho: bahu ābādho; bah o ābādho (10); bah v ābādho (18); bahvābādho (11).
4. vatthvettha: vatthu ettha; vatth o ettha (10); vatth v ettha (18); vatthvettha (11).
5. cakkhvāpātham: cakkhu āpātham; cakkh u āpātham (10); cakkh v āpātham (18); cakkhvāpātham (11).

Why say ‘sometimes’? To prevent the operation of this rule in the following:
Cattāro 'me bhikkhave dhammā, kinnu 'mā 'va samaṇiyo.

Counter examples.

1. cattārome: cattāro ime; cattār o ime (10); cattār o me (13); cattārome (11).
2. kinnumāva: kinnu imāva; kinn u imāva (10); kinn u māva (13); kinnumāva (11).

19. 22. Sabbo caṃ ti (46, 47).

Sabbo icc' eso **tisaddo** byañjano sare pare kvaci **caḥ**āraṃ pappoti.

Icc' etaṃ kusalaṃ (Vin. i, 265), icc' assa vacanīyaṃ (D. ii, 47), paccuttarivā (JA. vi, 94), paccāharati (Vin. i, 204).

Kvacī ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

When a vowel follows, the syllable 'ti' sometimes becomes 'c'.

Examples.

1. iccetam: iti etaṃ; i ti etaṃ (10); i c etaṃ (19); i cc etaṃ (28); iccetam (11). (check)
2. iccassa: iti assa; i ti assa (10); i c assa (19); i cc assa (28); iccassa (11).
3. paccuttarivā: pati uttarivā; pa ti uttarivā (10); pa c uttarivā (19); pa cc uttarivā (28); paccuttarivā (11).
4. paccāharati: pati āharati; pa ti āharati (10); pa c āharati (19); pa cc āharati (28); paccāharati (11).

Why say 'sometimes'? To prevent the operation of this rule in the following:
Iti 'ssa muhuttam pi.

Counter example.

1. itissa: iti assa: it i assa (10); it i ssa (13); itissa (11).

20. 27. Do dhassa ca (50).

Dha icc' etassa sare pare kvaci **daḥ**āraṃdeso hoti.

Ekam idāhaṃ bhikkhave samayaṃ (M. i, 401).

Kvacī ti kasmā? Idh' eva maraṇaṃ bhavissati (Vin. i, 15).

When a vowel follows, 'dha' sometimes is substituted by 'da'.

Examples.

1. idāhaṃ: idha ahaṃ; i dha ahaṃ (10); i da ahaṃ (20); i d ahaṃ (12); i d āhaṃ (15); idāhaṃ (11). (check)

Why say 'sometimes'? To prevent the operation of this rule in the following:
Idh' eva maraṇaṃ bhavissati.

Counter examples.

1. idheva: idha eva; idh a eva (10); idh eva (12); idheva (11).

34). **Caggahaṇena dhakārassa hakārādeso hoti. Sāhu dassanam ariyānaṃ** (Khu. i,

By taking ‘ca’ there is substitution of ‘dha’ for ‘ha’.

* ‘Ca’ in this sutta means that this rule has further applications such as the substitution of ‘dha’ for ‘ha’. Example: sāhu: sādhu; sā dhu (10); sāhu (20).

Comment [U N2]: Bhante, please comment on the technical uses of the particle ‘ca’. In my notes, it says that ‘ca’ has two meanings: (1) dragging from previous suttas and (2) stopping from going to other suttas. But here it seems that it is used to extend the application of the sutta to other uses such as the substitution of ‘dha’ for ‘ha’.

Suttavibhāgena bahudhā siyā:

To dassa, yathā? Sugato (Vin. i, 1).

To tassa, yathā? Dukkaṭaṃ (Vin. v, 262).

Dho tassa, yathā? Gandhabbo (M. i, 332).

Tro ttassa, yathā? Atrajo (Vin. iii, 428).

Ko gassa, yathā? Kulūpako (Vin. i, 192).

Lo rassa, yathā? Mahāsālo (D. ii, 121).

Jo yassa, yathā? Gavajo (Khu. v, 283).

Bbo vvassa, yathā? Kubbato (Khu. v, 95).

Ko yassa, yathā? Sake (Khu. vi, 325).

Yo jassa, yathā? Niyam puttaṃ (Khu. i, 11,301).

Ko tassa, yathā? Niyako.

Cco ttassa, yathā? Bhacco.

Pho passa, yathā? Nipphatti.

Kho kassa, yathā? Nikkhamati. Icc’ evamādi yojetabbā.

According to the Discourses there are many:

‘d’ is changed to ‘t’ as in Sugato (Sugado → Sugato); ‘t’ to ‘ṭ’ as in dukkaṭaṃ (dukkataṃ → dukkaṭaṃ); ‘t’ to ‘dh’ as in gandhabbo (gantabbo → gandhabbo); ‘tt’ to ‘tr’ as in atrajo (attajo → atrajo); ‘g’ to ‘k’ as in kulūpako (kulūpago → kulūpako); ‘r’ to ‘l’ as in mahāsālo (mahāsāro → mahāsālo);

‘y’ to ‘j’ as in gavajo (gavayo → gavajo); ‘vv’ to ‘bb’ as in kubbato (kuvvato → kubbato); ‘y’ to ‘k’ as in sake (saye → sake); ‘j’ to ‘y’ as niyaṃ (nijaṃ → niyaṃ); ‘t’ to ‘k’ as in niyako (niyato → niyako); ‘tt’ to ‘cc’ as in bhacco (bhatto → bhacco); ‘p’ to ‘ph’ as in nipphatti (nippatti → nipphatti); ‘k’ to ‘kh’ as in nikkhamati (nikkamati → nikkhamati). Beginning thus they should be formed. (check)

21. 21. Ivaṇṇo saṃ navā (51).

Pubbo ivaṇṇo saṃ pare yakāraṃ pappoti navā.

Paṭisanthāravuty assa (Khu. i, 67), sabbā vity ānubhūyate.

Navā ti kasmā? Pañcaḥ' aṅgehi samannāgato (Vin. v, 343), muttacāgī anuddhato.

When a vowel follows, the previous letter ‘i’ (or ‘ī’) occasionally becomes ‘y’.

Comment [U N3]: Bhante, please comment what is the difference, if any, among ‘vā’, ‘kvaci’, ‘navā’ and ‘ṭhāne’. I translate ‘vā’ ,following you, as ‘optionally’, ‘kvaci’ as ‘sometimes’, ‘navā’ as ‘occasionally’ and ‘ṭhāne’ as ‘in some places’. Rūpasiddhi §21 says “navāsaddo kvacisaddapariyāyo.”

Examples.

1. paṭisanthāravutyassa: paṭisanthāravutti assa; paṭisanthāravutt i assa (10); paṭisanthāravutt y assa (21); paṭisanthāravut y assa (?); paṭisanthāravutyassa (11).
2. vityānubhūyate: vitti anubhūyate; vitt i anubhūyate (10); vitt y anubhūyate (21); vit y anubhūyate (?); vit y ānubhūyate (25); vityānubhūyate (11).

Why say ‘occasionally’? To prevent the operation of this rule in the following: Pañcaḥ' aṅgehi samannāgato, muttacāgī anuddhato.

Counter examples.

1. pañcahaṅgehi: pañcahi aṅgehi; pañcaḥ i aṅgehi (10); pañcaḥ aṅgehi (12); pañcahaṅgehi (11).
2. muttacāgī anuddhato. Here there is the possibility of ‘ī’ becoming ‘y’ but the word ‘navā’ (occasionally) in the sutta here prevents the operation of this rule.

22. 28. Evādiṣṣa ri pubbo ca rasso (52).

Saramhā parassa evassa ekārassa ādiṣṣa rikāro hoti, pubbo ca saro rasso hoti navā.

Yatha-r-iva (D. i, 85) vasudhātalaṇ ca sabbaṃ, tatha-r-iva guṇavā supūjaniyo.

Navā ti kasmā? Yathā eva, tathā eva.

After a vowel, there is substitution of the letter ‘e’ which is the beginning of ‘eva’ for the syllable ‘ri’, and the previous vowel occasionally becomes short.

Examples.

1. yathariva: yathā eva; yath ā eva (10); yath ā riva (22); yath a riva (22); yathariva (11).
2. tathariva: tathā eva; tath ā eva (10); tath ā riva (22); tath a riva (22); tathariva (11).

Why say ‘occasionally’? To prevent the operation of this rule in the following: Yathā eva, tathā eva.

Iti sandhi-kappe dutiyo kaṇḍo

Thus ends the second section of the chapter on sandhi

TATIYA-KAṆḌA

Third Section

23. 36. Sarā pakati byañjane (62).

Sarā kho byañjane pare pakatirūpāni honti.

Manopubbaṅgamā dhammā (Khu. i, 13), pamādo maccuno padaṁ (Khu. i, 16), tiṇṇo pāraṅgato ahu (Khu. i, 72).

When a consonant follows, vowels retain their original form.

Examples.

1. manopubbaṅgamā dhammā. Here the ‘ā’ remains unchanged because it is followed by a consonant.
2. pamādo maccuno padaṁ. The ‘o’ of pamādo and the ‘o’ of maccuno remain unchanged because they are followed by consonants.
3. tiṇṇo pāraṅgato ahu. The ‘o’ of tiṇṇo remains unchanged because it is followed by a consonant. The ‘o’ of pāraṅgato remains unchanged before the vowel ‘a’ of ahu according to next sutta.

24. 35. Sare kvaci (63).

Sarā kho sare pare kvaci pakatirūpāni honti.

Ko imaṃ pathaviṃ vicessati (Khu. i, 19).

Kvacī ti kasmā? Appassut' āyaṃ puriso (khu. i, 36).

When a vowel follows, vowels sometimes retain their original forms.

Examples.

1. kho imaṃ. Here the 'o' of kho remains unchanged when followed by a vowel.

Why say 'sometimes'? To prevent the operation of this rule in the following: Appassut' āyaṃ puriso.

Counter examples.

1. appassutāyaṃ: appassuto ayaṃ; appassut o ayaṃ (10); appassut ayaṃ (12); appassut āyaṃ (15); appassutāyaṃ (11).

25. 37. Dīghaṃ (64, 71, 165).

Sarā kho byañjane pare kvaci dīghaṃ papponti.

Sammā dhammaṃ vipassato (Khu. i, 67), evaṃ gāme munī care (Khu. i, 20), khantī paramaṃ tapo titikkhā (D. ii, 42).

Kvacī ti kasmā? Idha modati pecca modati (Khu. i, 15), patilīyati (A. ii, 434), paṭihaññati (Vi. iv, 292).

When a consonant follows, vowels sometimes become long.

Examples.

1. sammā dhammaṃ: samma dhammaṃ; sammā dhammaṃ (25).
2. munī care: muni care; munī care (25).
3. khantī paramaṃ: khanti paramaṃ; khantī paramaṃ (25).

Why say 'sometimes'? To prevent the operation of this rule in the following: Idha modati pecca modati, patilīyati, paṭihaññati.

Counter examples.

1. idha modati pecca modati. Here the vowels ‘a’ of idha and pecca remain unchanged before the consonants.
2. patilīyati: pati + lī + ya + ti.
3. paṭihaññati: paṭi + hana + ya + ti.

26. 38. Rassam̐ (65, 179).

Sarā kho byañjane pare kvaci rassam̐ papponti.

Bhovādi nāma so hoti (Khu. i, 71), yathā bhāvi guṇena so.

Kvacī ti kasmā? Sammā samādhi (Vin. iii, 14), sāvittī chandaso mukham̐, upanīyati jīvitam appam āyu (S. i, 2).

When a consonant follows, vowels sometimes become short.

Examples.

1. bhovādi nāma: bhovādī nāma; bhovādi nāma (26).
2. bhāvi guṇena: bhāvī guṇena; bhāvi guṇena (26).

Why say ‘sometimes’? To prevent the operation of this rule in the following: Sammā samādhi, sāvittī chandaso mukham̐, upanīyati jīvitam appam āyu.

Counter examples.

1. sammā samādhi. Here and in the following counter example the final vowels do not become short.
2. sāvittī chandaso.
3. upanīyati jīvitam̐. Here the final ‘i’ of upanīyati is already naturally short. (check)

27. 39. Lopaṇ ca tatrākāro (66, 163-4).

Sarā kho byañjane pare kvaci lopaṇ papponti, tatra ca lope kate akārāgamo hoti.

Sa sīlavā (Khu. i, 25), sa paññavā ((Khu. i, 25), esa dhammo sanantano (Khu. i, 14), sa ve kāsāvam arahati (Khu. i, 14), sa mānakāmo pi bhavēyya, sa ve muni jātibhayaṃ adassi.

Kvacī ti kasmā? So muni (Khu. i, 52), eso dhammo padissati, na so kāsāvam arahati (Khu. i, 14).

When a consonant follows, vowels sometimes are elided, and there, at the place of the elision, the letter ‘a’ is inserted.

Examples.

1. sa sīlavā: so sīlavā; s o sīlavā (10); s sīlavā (27); s a sīlavā (27); sa sīlavā (11).
2. sa paññavā: so paññavā; s o paññavā (10); s paññavā (27); s a paññavā (27); sa paññavā (11).
3. esa dhammo: eso dhammo; es o dhammo (10); es dhammo (27); es a dhammo (27); esa dhammo (11).
4. sa ve: so ve; s o ve (10); s ve (27); s a ve (27); sa ve (11).
5. sa mānakāmo: so mānakāmo; s o mānakāmo (10); s mānakāmo (27); s a mānakāmo (27); sa mānakāmo (11).
6. sa ve. Same as 4.

Why say ‘sometimes’? To prevent the operation of this rule in the following:
So muni, eso dhammo padissati, na so kāsāvam arahati.

Counter examples.

1. so muni. Here and in the other counter examples there is no change.
2. eso dhammo.
3. so kāsāvam.

28. 40. Paradvebhāvo ṭhāne (67).

Saramhā parassa byañjanassa dvebhāvo hoti ṭhāne.

Idha ppamādo, purisassa jantuno, pabbajjaṃ kittayissāmi (Khu. i, 340),
cātuddasiṃ (A. i, 142), pañcaddasiṃ (A. i, 142), abhikkantataro cando.

Ṭhāne ti kasmā? Idha modati pecca modati (Khu. i, 15).

In some places, after a vowel, there is doubling of the following consonant.

Examples.

1. idhappamādo: idha pamādo; idha ppamādo (28); idhappamādo (11).
(check)
2. purisassa. Here there is the insertion of ‘s’ after the stem ‘purisa’ before the inflection ‘sa’ (fourth and sixth inflection masculine singular). See §61.
3. pabbajjaṃ: pa bajjaṃ; pa bbajjaṃ (28); pabbajjaṃ (11).
4. cātuddasiṃ: cātu dasiṃ; cātu ddasiṃ (28); cātuddasiṃ (11).
5. pañcaddasiṃ: pañca dasiṃ; pañca ddasiṃ (28); pañcaddasiṃ (11).
6. abhikkantataro: abhi kantataro; abhi kkantataro (28); abhikkantataro (11).

Why say ‘in some places’? To prevent the operation of this rule in the following: Idha modati pecca modati.

Counter examples.

1. idha modati pecca modati. Here there is no doubling of ‘m’ after ‘a’ of idha and pecca.

29. 42. Vagge ghosāghosānaṃ tatiya-paṭhamā (68).

Vagge kho pubbesaṃ byañjanānaṃ ghosāghosabhūtānaṃ saramhā yathāsaṅkhyāṃ tatiya-paṭhamakkharā dvebhāvaṃ gacchanti ṭhāne.

Es' eva ca jjhānapphalo, yatra ṭṭhitaṃ na ppasaheyya maccu (Khu. i, 32), sele yathā pabbatamuddhani ṭṭhito (Vin. iii, 6), cattāri ṭṭhānāni naro pamatto (Khu. i, 57).

Ṭhāne ti kasmā? Idha cetaso daḷhaṃ gaṇhāti thāmasā.

In some places, the first and third letters become the double of the second and fourth letters (voiceless and voiced) respectively of that group when they are preceded by a vowel. (check)

Examples.

1. cajjhānapphalo: ca jhānapphalo; ca jjhānapphalo (29); cajjhānapphalo.
2. yatraṭṭhitaṃ: yatra ṭhitaṃ; yatra ṭṭhitaṃ (29); yatraṭṭhitaṃ.
3. nappasaheyya: na pasaheyya; na ppasaheyya (28); nappasaheyya.
4. pabbatamuddhaniṭṭhito: pabbatamuddhani ṭhito; pabbatamuddhani ṭṭhito (29); pabbatamuddhaniṭṭhito.
5. cattāriṭṭhānāni: cattāri ṭhānāni; cattāri ṭṭhānāni (29); cattāriṭṭhānāni.

Why say ‘in some places’? To prevent the operation of this rule in the following: Idha cetaso daḷhaṃ gaṇhāti thāmasā.

Counter examples.

1. idha cetaso. Here there is no doubling of the ‘c’ of cetaso after the vowel ‘a’ of idha.
2. cetaso daḷhaṃ. There is no doubling of the ‘d’ of daḷhaṃ after the vowel ‘o’ of cetaso.

Iti sandhi-kappe tatiyo kaṇḍo

Thus ends the third section of the chapter on sandhi

CATUTTHA-KAṆḌA

Fourth Section

30. 58. Aṃ byañjane niggahitaṃ (153).

Niggahitaṃ kho byañjane pare aṃ iti hoti.

Evaṃ vutte (Vin. i, 7), taṃ sādhu ti paṭissuṇitvā (DhA. i, 30).

When a consonant follows, there is the *niggahita* ‘ṃ’.

* According to this sutta the *niggahita* ‘ṃ’ remain unchanged when followed by a consonant.

Examples.

1. evaṃvutte: evaṃ vutte (30).
2. taṃsādhuṭi: taṃ sādhu ti (30).

31. 49. Vaggantaṃ vā vagge (138-9).

Vaggabhūte byañjane pare niggahitaṃ kho vaggantaṃ vā pappoti.

Tan niccutaṃ, dhammaṃ care sucariṃ (Khu. i, 39), cirappavāsiṃ purisaṃ (Khu. i, 45). Santaṃ tassa maṇaṃ hoti (Khu. i, 27), taṃ kāruṇikaṃ, evaṃ kho bhikkhave sikkhitabbaṃ.

Vāggahaṇena niggahitaṃ kho **lak**āraḍeso hoti. Puggalaṃ¹².

Vā ti kasmā? Na taṃ kammaṃ kataṃ sādhu (Khu. i, 23).

When a grouped consonant follows, the (previous) *niggahita* optionally becomes the last letter of the group.

Examples.

1. tannicuttaṃ: taṃ nicuttaṃ; taṃ nicuttaṃ (31); tannicuttaṃ.
2. dhammaṃcare: dhammaṃ care; dhammaṃ care (31); dhammaṃcare.
3. cirappavāsiṃ: ciraṃ pavāsiṃ; ciraṃ pavāsiṃ (31); cirap pavāsiṃ (35); cirappavāsiṃ.
4. santantassa: santaṃ tassa; santaṃ tassa (31); santantassa.
5. taṃkāruṇikaṃ: taṃ kāruṇikaṃ; kaṃ kāruṇikaṃ (31); taṃkāruṇikaṃ.
6. evaṃkho: evaṃ kho; evaṃ kho (31); evaṃkho.

¹² Pulliṅgaṃ? Rū. 49; Sad. 139; Mo. iii, 56; Bā. 41. Suttasu passitabbaṃ.

By taking ‘optionally’ there is substitution of the *niggahita* for ‘l’. Example, puggalaṃ: puggaṃ aṃ; puggalaṃ. (check)

Why say ‘optionally’? To prevent the operation of this rule in the following: Na taṃ kammaṃ kataṃ sādhu.

Counter example.

1. taṃ kammaṃ. Here there is no substitution of ‘m’ for ‘n’.

32. 50. E-he ñaṃ (140).

Ekāra-hakāre pare niggahitaṃ kho ñakāraṃ pappoti vā.

Paccattaṃ ñeva parinibbāyissāmi (M. i, 318), taṃ ñev’ ettha paṭipucchissāmi (D. i, 57), evaṃ hi vo bhikkhave sikkhitabbaṃ (M. i, 171). Taṃ hi tassa musā hoti (Khu. i, 396).

Vā ti kasmā? Evam etaṃ abhiññāya (Khu. i, 447), evaṃ hoti subhāsitaṃ.

When the letters ‘e’ and ‘h’ follow, the *niggahita* optionally becomes ‘ñ’.

Examples.

1. paccattaññeva: paccattaṃ eva; paccatañ eva (32); paccataññ eva (320); paccattaññeva.
2. taññevettha: taṃ ev’ ettha; tañ ev’ ettha (32); taññ ev’ ettha (32); taññevettha.
3. evañhi: evaṃ hi; evaṃ hi (32); evañhi.
4. tañhi: taṃ hi; tañ hi (32); tañhi.

Why say ‘optionally’? To prevent the operation of this rule in the following: Evam etaṃ abhiññāya, evaṃ hoti subhāsitaṃ.

* The particle ‘vā’ in this sutta is used as a fixed alternative (vavatthitavibhāsa). The change of ‘m’ to ‘ñ’ applies only when it is followed by ‘eva’ and ‘hi’.

Counter examples.

1. evam etaṃ: evaṃ etaṃ. Here the ‘m’ of evaṃ is not followed by ‘eva’.
2. evaṃ hoti. Here the ‘m’ is not followed by ‘hi’.

33. 51. Sa ye ca (141).

Niggahitaṃ kho yakāre pare saha yakārena ñakāraṃ pappoti vā.

Saññogo, saññuttam.

Vā ti kasmā? Saṃyogo, saṃyuttam.

When the letter ‘y’ follows, the *niggahita* together with the letter ‘y’ optionally becomes ‘ñ’.

Examples.

1. saññogo: saṃ yogo; sañ ñogo (33); saññogo.
2. saññuttam: saṃ yuttam; sañ ñuttam (33); saññuttam.

Why say ‘optionally’? To prevent the operation of this rule in the following: Saṃyogo, saṃyuttam.

Counter examples.

1. saṃyogo.
2. saṃyuttam.

34. 52. Ma-dā sare (142-5).

Niggahitassa kho sare pare **makāra-dakārādesā** honti vā.

Tam aham brūmi brāhmaṇam (Khu. i, 68), etad avoca satthā (S. i, 222).

Vā ti kasmā? Akkocchi maṃ avadhi maṃ (Khu. i, 13), ajini maṃ ahāsi me (Khu. i, 13).

When a vowel follows, optionally there is substitution of the *niggahita* for the letters ‘m’ and ‘d’.

Examples.

1. tamaham: taṃ aham; tam aham (34); tamaham.
2. etadavoca: etaṃ avoca; etad avoca (34); etadavoca.

Why say ‘optionally’? To prevent the operation of this rule in the following: Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me.

Counter examples.

1. maṃ avadhi.
2. maṃ ahāsi.

35. 34. Ya-va-ma-da-na-ta-ra-lā c' āgamā (56).

Sare pare **yakāro vakāro makāro dakāro nakāro takāro rakāro lakāro** ime āgamā honti vā.

Na-y-imassa vijjā (Khu. v, 74), yatha-y-idam cittam (A. i, 4). Migī bhantā-v-udikkhati (Khu. vi, 40), sittā te lahu-m-essati (Khu. i, 66), asittā te garu-m-essati. Asso bhadro kasā-m-iva (Khu. i, 34), samma-d-aññā vimuttānam (Khu. i, 21). Manasā-d-aññā vimuttānam, atta-d-attham abhiññāya (Khu. i, 38). Ciram-n-āyati, ito-n-āyati. Yasmā-t-iva bhikkhave, tasmā-t-iva bhikkhave (S. i, 267), ajja-t-agge (D. i, 80) paṇupetaṃ. Sabbhi-r-eva samāsetha (S. i, 16), āragge-r-iva sāsapo (Khu. i, 71), sāsapo-r-iva āraggā¹³ (Khu. i, 71). Cha-ḷ-abhiññā (Khu. iv, 322), sa-ḷ-āyatanaṃ (Vin. iii, 1).

Vā ti kasmā? Evaṃ mahiddhiyā esā, akkocchi maṃ, avadhi maṃ (Khu. i, 13), ajini maṃ ahāsi me (Khu. i, 13), ajeyyo anugāmiko (Khu. i, 10).

Caggahaṇena idh' eva **makārassa pakāro** hoti. Cirappavāsīm purisaṃ (Khu. i, 45).

Kakārassa ca **dakāro** hoti. Sadatthapasuto siyā (Khu. i, 38).

Dakārassa ca **takāro** hoti. Sugato (Vin. i, 1).

When a vowel follows, optionally there are these insertions: 'y', 'v', 'm', 'd', 'n', 't', 'r', and 'l'.

Examples.

1. na-y-imassa.
2. yatha-y-idam.
3. bhantā-v-udikkhati.
4. lahu-m-essati.
5. garu-m-essati.
6. kasā-m-iva.
7. samma-d-aññā.
8. manasā-d-aññā.
9. atta-d-attham.
10. ciram-n-āyati.
11. ito-n-āyati.
12. yasmā-t-iva.
13. tasmā-t-iva.
14. ajja-t-agge.
15. sabbhi-r-eva.
16. āragge-r-iva.
17. sāsapo-r-iva.

¹³ Āragge (K).

18. cha-l-abhiññā.

19. sa-l-āyatanam.

Why say ‘optionally’? To prevent the operation of this rule in the following:

Evam mahiddhiyā esā, akkocchi maṃ, avadhi maṃ, ajini maṃ ahāsi me, ajeyyo anugāmiko.

Counter examples.

1. mahiddhiyā esā.

2. akkocchi maṃ, avadhi maṃ, ajini maṃ ahāsi me.

3. ajeyyo anugāmiko.

Comment [U N4]: Bhante, what is the example here?

By taking ‘ca’ here there are the following substitutions: ‘m’ for ‘p’, ‘k’ for ‘d’ and ‘d’ for ‘t’.

Example.

1. cirappavāsīm: ciraṃ pavāsīm; ciraṃ pavāsīm (31); cirap pavāsīm (35); cirappavāsīm.

2. sadatthapasuto: saka atthapasuto; sak a atthapasuto (10); sak atthapasuto (12); sad atthapasuto (35); sadatthapasuto (11).

3. sugato: sugado; sugato (35).

36. 47. Kvacī o byañjane (130).

Byañjane pare kvacī okārāgamo hoti.

Atippago (A. iii, 424) kho tāva Sāvatthiyaṃ piṇḍāya caritum. Parosahassaṃ (S. i, 194).

Kvacī ti kasmā? Etha passath' imaṃ lokaṃ (Khu. i, 39), andhībhūto ayaṃ loko (Khu. i, 39).

When a consonant follows, sometimes there is the insertion of the letter ‘o’.

Examples.

1. atippagokho: atippa kho; atippa g kho (by ‘ca’ of sutta 35); atippa go kho (36); atippagokho.

2. parosahassaṃ: para sahassaṃ; par a sahassaṃ (10); par sahassaṃ (12); par o sahassaṃ (36); parosahassaṃ.

Why say ‘sometimes’? To prevent the operation of this rule in the following:

Etha passath' imaṃ lokaṃ, andhībhūto ayaṃ loko.

Counter examples.

1. etha passath' imaṃ lokaṃ.

2. andhībhūto ayaṃ loko.

Comment [U N5]: Bhante, please indicate what are the counter examples?

37. 57. Niggahitañ ca (146).

Niggahitañ c' āgamo hoti sare vā byañjane vā pare kvaci.

Cakkhum udapādi (Vin. iii, 15), avaṃsiro (Khu. v, 230), yāvañ c' idha bhikkhave purimañ jātiṃ sarāmi, aṇunthūlāni sabbaso (Khu. i, 54), manopubbaṅgamā dhammā (Khu. i, 13).

Kvacī ti kasmā? Idh' eva naṃ pasaṃ santi, pecca sagge pamodati (Khu. vi, 82; Añ. i, 311); na hi etehi yānehi, gaccheyya agataṃ disaṃ (Khu. i, 59).

Caggahaṇena visaddassa ca pakāro hoti. Pacessati, vicessati vā (Khu. i, 19).

When a vowel or a consonant follows, sometimes there is the insertion of the *niggahita*.

Examples.

1. cakkhum udapādi: cakkhu udapādi; cakkhu ṃ udapādi (37); cakkhum udapādi.
2. avaṃsiro: ava siro; ava ṃ siro (37); avaṃsiro.
3. yāvañcidha: yāva ca idha; yāva c a idha (10); yāva c idha (12); yāva ṃ c idha (37); yāva ñ c idha (31); yāvañcidha (11).
4. aṇunthūlāni: aṇu thūlāni; aṇu ṃ thūlāni (37); aṇunthūlāni.
5. manopubbaṅgamā: manopubba gamā; manopubba ṃ gamā (37); manopubba ñ gamā (31); manopubbaṅgamā.

Why say 'sometimes'? To prevent the operation of this rule in the following: Idh' eva naṃ pasaṃsanti, pecca sagge pamodati; na hi etehi yānehi, gaccheyya agataṃ disaṃ.

Counter examples.

Please explain which are the counter examples?

By taking 'ca' there is also 'pa' of 'vi'. Pacessati, vicessati vā.

38. 53. Kvaci lopam (147).

Niggahitaṃ kho sare pare kvaci lopam pappoti.

Tāsāhaṃ santike (Vin. ii, 303), vidūn aggam iti.

Kvacī ti kasmā? Aham eva nūna bālo etam atthaṃ viditvāna (Vin. iii, 2).

When a vowel follows, sometimes the *niggahita* comes to elision.

Examples.

1. tāsāhaṃ: tāsam ahaṃ; tāsa ahaṃ (38); tās a ahaṃ (10); tās ahaṃ (12); tās āhaṃ (15); tāsāhaṃ (11).
2. vidūnaggamiti: vidūnaṃ aggaṃ iti; vidūna aggaṃ iti (38); vidūn a aggaṃ iti (10); vidūn aggaṃ iti (12); vidūn aggaṃ iti (34); vidūnaggamiti (11).

Why say ‘sometimes’? To prevent the operation of this rule in the following:
Aham eva nūna bālo etam atthaṃ viditvāna.

Counter examples.

1. aham eva.
2. etam attthaṃ.

39. 54. Byañjane ca (147).

Niggahitaṃ kho byañjane pare kvaci lopaṃ pappoti.

Ariyasaccāna' dassanaṃ (Khu. i, 4), etam buddhāna' sāsanaṃ (Khu. i, 41).

Kvacī ti kasmā? Etam maṅgalam uttamaṃ (Khu. i, 3), taṃ vo vadāmi bhaddante (Khu. v, 168).

When a consonant follows, sometimes the *niggahita* comes to elision.

Examples.

1. ariyasaccānadassanaṃ: ariyasaccānaṃ dassanaṃ; ariyasaccāna dassanaṃ (39); ariyasaccānadassanaṃ.
2. buddhānasāsanaṃ: buddhānaṃ sāsanaṃ; buddhāna sāsanaṃ (39); buddhānasāsanaṃ.

Why say ‘sometimes’? To prevent the operation of this rule in the following:
Etam maṅgalam uttamaṃ, taṃ vo vadāmi bhaddante.

Counter examples.

1. etam maṅgalam.
2. taṃ vo.

40. 55. Paro vā saro (148).

Niggahitamhā paro saro lopam pappoti vā.

Bhāsitaṃ abhinandun ti (D. i, 43); uttattaṃ 'va, yathābījaṃ 'va, yathādhaññaṃ 'va.

Vā ti kasmā? Aham eva nūna bālo, etad ahosi (Vin. i, 13).

The vowel after the *niggahita* optionally comes to elision.

Examples.

1. abhinandunti: abhinandum iti; abhinandum ti (40); abhinandun ti (31); abhinandunti.
2. uttattaṃva: uttattaṃ iva; uttattaṃ va (40); uttattaṃva.
3. yathābījaṃva: yathābījaṃ iva; yathābījaṃ va (40); yathābījaṃva.
4. yathādhaññaṃva: yathādhaññaṃ iva; yathādhaññaṃ va (40); yathādhaññaṃva.

Why say 'optionally'? To prevent the operation of this rule in the following:
Aham eva nūna bālo, etad ahosi.

Counter examples.

1. ahameva: aham eva.
2. etadahosi. etaṃ ahosi; etad ahosi.

41. 56. Byañjano ca visañño (135-6, 149).

Niggahitamhā parasmim sare lutte yadi byañjano sasañño visañño hoti.

Evam 'sa te āsavā (M. i, 13), pupphaṃ 'sā uppajji (Vin. i, 21).

Lutte ti kasmā? Evam assa (Vin. i, 265) vidhūn' aggam iti.

Caggahaṇena tiṇṇaṃ byañjanānam antare ye sarūpā, tesam pi lopo hoti.
Agyāgāraṃ (Vin. ii, 145); paṭisanthāravuty assa (Khu. i, 67).

When the vowel that follows the *niggahita* is elided, if the syllable has a conjunct consonant, it becomes single consonant. (check)

Examples.

1. evaṃsa: evaṃ assa; evaṃ ssa (40); evaṃ sa (41); evaṃsa.
2. pupphaṃsā: pupphaṃ assā; pupphaṃ ssā (40); pupphaṃ sā (41); pupphaṃsā.

Why say 'elided'? To prevent the operation of this rule in the following:
Evam assa vidhūn' aggam iti.

Counter examples.

1. evamassa: evaṃ assa. Here there is no elision of the vowel that follows the *niggahita*.
2. vidhūnaggam: vidhūnaṃ aggaṃ. Since there is no elision of the 'a' of aggaṃ, the conjunct consonant 'gg' does not become single consonant.

By taking 'ca', when there are three consonants, there is also elision of those consonants that are similar.

Examples.

1. agyāgāraṃ: aggi āgāraṃ; aggy āgāraṃ (21); agy āgāraṃ (41); agyāgāraṃ.
2. paṭisanthāravutyassa: paṭisanthāravutti assa; paṭisanthāravutty assa (21); paṭisanthāravuty assa (41); paṭisanthāravutyassa.

Iti sandhi-kappe catuttho kaṇḍo
Thus ends the fourth section of the chapter on sandhi

PAÑCAMA-KAṆḌA
Fifth Section

42. 32. Go sare puthass' āgamo kvaci (53).

Putha icc' etassa ante sare pare kvaci **gakārāgamo** hoti.

Puthag eva.

At the end of 'putha', when a vowel follows, sometimes there is the insertion of the letter 'g'.

Examples.

1. puthageva: putha eva; putha g eva (42); puthageva.

43. 33. Pāssa c' anto rasso (54).

Pā icc' etassa ante sare pare kvaci **gakārāgamo** hoti, anto ca saro rasso hoti.

Pag eva (Khu. v, 111) vutyassa.

Kvacī ti kasmā? Pā eva (Vin. iv, 476) vutyassa.

At the end of ‘pā’, when a vowel follows, sometimes there is the insertion of the letter ‘g’, and the end vowel becomes short.

Examples.

1. pageva: pā eva; pā g eva (43); pa g eva (43); pageva.

Why say ‘sometimes’? To prevent the operation of this rule in the following:
Pā eva vutyassa.

44. 24. Abbho abhi (57).

Abhi icc' etassa sare pare **abbhā**deso hoti.

Abbhudīritam, abbhuggacchati (M. i, 177).

‘Abhi’, when a vowel follows, is substituted for ‘abbh’.

Examples.

1. abbhudīritam: abhi udīritam; abbh udīritam (44); abbhudīritam.
2. abbhuggacchati: abhi uggacchati; abbh uggacchati (44); abbhuggacchati.

45. 25. Ajjho adhi (58).

Adhi icc' etassa sare pare **ajjhā**deso hoti.

Ajjhokāse (Vin. ii, 58), ajjhāgamā.

‘Adhi’, when a vowel follows, is substituted for ‘ajjh’.

Examples.

1. ajjhokāse: adhi okāse; ajjh okāse (45); ajjhokāse.
2. ajjhāgamā: adhi āgamā; ajjh āgamā (45); ajjhāgamā.

46. 26. Te na vā ivaṇṇe (59).

Te ca kho **abhi adhi** icc' ete ivaṇṇe pare **abbho ajjho** iti vuttarūpā na honti vā.

Abhicchitaṃ, adhīritaṃ.

Vā ti kasmā? Abbhīritaṃ, ajjhiṇamutto.

When the letters ‘i’ and ‘ī’ follow ‘abhi’ and ‘adhi’, optionally there is no substitution for the said forms: ‘abbh’ and ‘ajjh’.

Examples.

1. abhicchitaṃ: abhi icchitaṃ; abhicchitaṃ.
2. adhīritaṃ. adhi īritaṃ; adhīritaṃ.

Why say ‘optionally’? To allow the operation of this rule in the following: Abbhīritaṃ, ajjhiṇamutto.

Counter examples.

1. abbhīritaṃ: abhi īritaṃ; abbh īritaṃ (44); abbhīritaṃ.
2. ajjhiṇamutto: adhi iṇa mutto; ajjh iṇa mutto (44); ajjhiṇamutto.

47. 23. Atissa c' antassa (60).

Ati icc' etassa antabhūtaṃ **ti**saddassa **i**vaṇṇe pare "sabbo caṃ ti" ti vuttarūpaṃ na hoti.

Atīsiṅgaṇo, atīritaṃ.

Ivaṇṇe ti kasmā? Accantaṃ (VinA. i, 1).

When the letters ‘i’ and ‘ī’ follow, the said form (sutta 19) “sabbo caṃ ti” does not apply to the end syllable ‘ti’ of ‘ati’.

Examples.

1. atīsiṅgaṇo: ati isi gaṇo; at i isi gaṇo (10); at isi gaṇo (12); at īsi gaṇo (15); atīsiṅgaṇo (11).
2. atīritaṃ: ati īritaṃ; atīritaṃ.

Why say ‘letters ‘i’ and ‘ī’? To allow the operation of this rule in the following: accantaṃ.

Counter examples.

1. accantaṃ: ati antaṃ; a ti antaṃ (10); a c antaṃ (19); a cc antaṃ (28); accantaṃ (11).

48. 43. Kvaci paṭi patissa (137).

Pati icc' etassa sare vā byañjane vā pare kvaci **paṭi**-ādeso hoti.

Paṭaggi (Vin. iv, 279) dātabbo, paṭihaññati (Vin. iv, 292).

Kvacī ti kasmā? Paccantimesu janapadesu (Vin. iii, 287), patilīyati (A. ii, 434), patirūpadesavāso ca (Khu. i, 4).

When a consonant or a vowel follows, sometimes there is the substitution of 'pati' for 'paṭi'.

Examples.

1. paṭaggi: pati aggi; pat i aggi (10); pat aggi (12); paṭ aggi (48); paṭaggi (11).
2. paṭihaññati: pati haññati; paṭi haññati (48); paṭihaññati.

Why say 'sometimes'? To prevent the operation of this rule in the following: Paccantimesu janapadesu, patilīyati, patirūpadesavāso ca.

Counter examples.

1. paccantimesu: pati antimesu; pa ti antimesu (10); pa c antimesu (19); pa cc antimesu (28); paccantimesu (11).
2. patilīyati. pati liyati. No substitution.
3. patirūpadesavāso. pati rūpadesavāso. No substitution.

49. 44. Puthass' u byañjane (129).

Putha icc' etassa anto saro byañjane pare **ukāro** hoti.

Puthujjano (D. i, 3), puthubhūtaṃ (D. ii, 89).

Antaggaḥaṇena aputhass' āpi sare pare antassa **ukāro** hoti. Manuññaṃ (Khu. ii, 119).

When a consonant follows, the end vowel of 'putha' becomes 'u'.

Examples.

1. puthujjano: putha jano; puth a jano (10); puth u jano (49); puth u jjano (28); puthujjano (11).
2. puthubhūtaṃ: putha bhūtaṃ; puth a bhūtaṃ (10); puth u bhūtaṃ (49); puthubhūtaṃ (11).

By taking 'anta', when a vowel follows, there is also the substitution of the end vowel of words other than 'putha' for the letter 'u'.

Examples.

1. manuññaṃ: mano aññaṃ; man o aññaṃ (10); man u aññaṃ (49); man u ññaṃ (13); manuññaṃ (11).

50. 45. O avassa (126).

Ava icc' etassa byañjane pare kvaci okāro hoti.

Andhakārena onaddhā (Khu. i, 35).

Kvacī ti kasmā? Avasussatu me sarīre maṃsalohitaṃ (M. ii, 146).

When a consonant follows, sometimes there is the substitution of 'ava' for 'o'.

Examples.

1. onaddhā: ava naddhā; o naddhā (50); onaddhā.

Why say 'sometimes'? To prevent the operation of this rule in the following: Avasussatu me sarīre maṃsalohitaṃ.

Counter examples.

1. avasussatu. Here there is no substitution of 'ava' for 'o'.

51. 59. Anupadiṭṭhānaṃ vuttayogato (150, 154).

Anupadiṭṭhānaṃ upasagganipātānaṃ sarasandhīhi¹⁴ byañjanasandhīhi vuttasandhīhi ca yathāyogaṃ yojetabbāṃ.

Pāpanaṃ (AbhiA. ii, 466), parāyaṇaṃ (Khu. i, 335), upāyanaṃ, upāhanaṃ (Vin. iii, 272), nyāyogo, nirupadhi (Khu. i, 148), anubodho (AbhiA. i, 296), duvūpasantaṃ, suvūpasantaṃ, dvālayo, svālayo, durākhyātaṃ, svākhyāto, udīritaṃ (Khu. i, 131), samuddiṭṭhaṃ, viyaggaṃ, vijjhaggaṃ, byaggaṃ, avayāgamaṇaṃ, anveti (Khu. i, 13), anupaghāto (Khu. i, 41), anacchariyaṃ (Vin. iv, 39), pariyesanā (A. i, 570), parāmāso (Abhi. i, 93). Evaṃ **sare** ca honti.

Pariggaho (D. ii, 50), paggaho (Khu. ix, 291), pakkamo, parakkamo (Abhi. i, 92), nikkamo (Abhi. i, 93), nikkasāvo, nillayanaṃ, dullayanaṃ, dubbhikkhaṃ (Vin. i, 8), dubbuttaṃ, sandiṭṭhaṃ (Vin. i, 112), duggaho, viggaho (D. i, 223), niggato (SuttanipātaA. ii, 208), abhikkamo (M. iii, 302), paṭikkamo (Khu. vi, 171). Evaṃ **byañjane** ca. Sesā sabbe yojetabbā.

¹⁴ Vuttchi sarasandhīhi (K).

Those words with prefixes and particles, whose formations have not been shown, should be formed according to usage by the vowel-sandhi, consonant-sandhi or verse-sandhi according to usage. (check)

Examples. When a vowel follows.

1. pāpanaṃ: pa āpanaṃ; p a āpanaṃ (10); p āpanaṃ (12); pāpanaṃ (11).
2. parāyaṇaṃ: parā ayaṇaṃ; par ā ayaṇaṃ (10); par ayaṇaṃ (12); par āyaṇaṃ (15); parāyaṇaṃ (11).
3. upāyaṇaṃ: upa ayaṇaṃ; up a ayaṇaṃ (10); up ayaṇaṃ (12); up āyaṇaṃ (15); upāyaṇaṃ (11).
4. upāhanaṃ: upa āhanaṃ; up a āhanaṃ (10); up āhanaṃ (12); upāhanaṃ (11).
5. nyāyogo: ni āyogo; ny āyogo (21); nyāyogo.
6. nirupadhi: ni upadhi; ni r upadhi (35); nirupadhi.
7. anubodho: anu bodho (23).
8. duvūpasantaṃ: du upasantaṃ; du v upasantaṃ (35); du v ūpasantaṃ (25); duvūpasantaṃ.
9. suvūpasantaṃ: su upasantaṃ; su v upasantaṃ (35); su v ūpasantaṃ (25); suvūpasantaṃ.
10. dvālayo: du ālayo; dv ālayo (18); dvālayo.
11. svālayo: su ālayo; sv ālayo (18); svālayo.
12. durākhyātaṃ: du ākhyātaṃ; du r ākhyātaṃ (35); durākhyātaṃ.
13. svākhyāto: su ākhyāto; sv ākhyāto (18); svākhyāto.
14. udīritaṃ: u īritaṃ; u r īritaṃ (35); udīritaṃ.
15. samuddiṭṭhaṃ: saṃ uddiṭṭhaṃ; sam uddiṭṭhaṃ (34); samuddiṭṭhaṃ.
16. viyaggaṃ: vi aggaṃ; vi y aggaṃ (35); viyaggaṃ.
17. vijjhaggaṃ: vi adhi aggaṃ; vi ajjh aggaṃ (42); vijjhaggaṃ.
18. byaggaṃ = viyaggaṃ.
19. avayāgamaṇaṃ: ava āgamaṇaṃ; ava y āgamaṇaṃ (35); avayāgamaṇaṃ.
20. anveti: anu eti; anv eti (18); anveti.
21. anupaghāto: na upaghāto; an upaghāto (334); anupaghāto.
22. anacchariyaṃ: na acchariyaṃ; an acchariyaṃ (334); anacchariyaṃ.
23. pariyesanā: pari esanā; pari y esanā (35); pariyesanā.
24. parāmāso: pari āmāso; par i āmāso (10); par āmāso (12); parāmāso (11).

Comment [U N6]: Bhante, please check the formation of this and the following examples.

Comment [U N7]: Is is 'pari' or 'para'?

When a consonant follows.

1. pariggaho: pari gaho; pari ggaho (28); pariggaho.
2. paggaho: pa gaho; pa ggaho (28); paggaho.
3. pakkamo: pa kamo; pa kkamo (28); pakkamo.
4. parakkamo: para kamo; para kkamo (28); parakkamo.
5. nikkamo: ni kamo; ni kkamo (28); nikkamo.
6. nikkasāvo: ni kasāvo; ni kkasāvo (28); nikkasāvo.

7. nillayanam: ni layanam; ni llayanam (28); nillayanam.
8. dullayanam: du layanam; du llayanam (28); dullayanam.
9. dubbhikkham: du bhikkham; du bbhikkham (29); dubbhikkham.
10. dubbuttam: du uttam; du v uttam (35); du vv uttam (28); du bb uttam (20); dubbuttam.
11. sandiṭṭham: sam diṭṭham; san diṭṭham (31); sandiṭṭham.
12. duggaho: du gaho; du ggaho (28); duggaho.
13. viggaho: vi gaho; vi ggaho (28); viggaho.
14. niggato: ni gato; ni ggato (28); niggato.
15. abhikkamo: abhi kamo; abhi kkamo (28); abhikkamo.
16. paṭikkamo: paṭi kamo; paṭi kkamo (28); paṭikkamo.

Iti sandhi-kappe pañcamo kaṇḍo
Thus ends the fifth section of the chapter on sandhi

Sandhi-kappo niṭṭhito
End of the Sandhi Chapter

2-NĀMA-KAPPA **2-Noun Chapter**

PAṬHAMA-KAṆḌA **FIRST SECTION**

[This chapter deals with formation of inflected nouns, pronouns, etc.]

52. 60. Jinavacanayuttam hi.

"Jinavacanayuttam hi" icc' etam adhikārattham veditabban.

“Conforming to the Word of The Conqueror (Buddha)”. This should be understood for the sake of following, i.e., to apply to all the suttas backward and forward.

Note. This is an *adhikāra sutta*, an aphorism that has general application. It applies to all aphorisms in the book. Every thing that is mentioned in this book is in accordance with the word of the Buddha, or the language used by the Buddha.

53. 61. Liṅgañ ca nippajjate (192).

Yathā yatthā jinavacanayuttam hi liṅgam, tathā tathā idha liṅgañ ca nippajjate.

Tam yathā? Eso no satthā, brahmā, attā, sakhā, jānā.

Here the base should be established in such a way that it conforms to the Word of The Conqueror.

As what? Eso no satthā, brahmā, attā, sakhā, rājā.

Note. The particle ‘ca’ in the sutta is used to include roots (*dhātu*); roots also should be established conforming to the Word of the Conqueror.

The real examples for this sutta are esa, amha, satthu, brahma, atta, sakha and rāja. Since it is impossible to show the words without the inflectional endings they are here shown as completed words, --base and inflectional endings.

54. 62. Tato ca vibhattiyo (202-3).

Tato jinavacanayuttehi līngehi vibhattiyo parā honti.

Inflectional endings (vibhattis) are placed after the bases that conform to the Word of The Conqueror.

Note. The particle ‘ca’ in the sutta indicates that inflectional endings are also used after the indeclinables which end with suffixes like ‘tave’, ‘tunā’, etc.

55. 63. Si yo, am yo, nā hi, sa nam, smā hi, sa nam, smim su (200).

Kā ca pana tāyo vibhattiyo? Si, yo iti paṭhamā; am, yo iti dutiyā; nā, hi iti tatiyā; sa, nam iti catutthī; smā, hi iti pañcamī; sa, nam iti chaṭṭhī; smim, su iti sattamī.

Vibhatti icc' anena kvattho? Amhassa mamaṃ savibhattissa se.

And which are those inflectional endings? **Si, yo** are the first (pair); **am, yo** are the second; **nā, hi** are the third; **sa, nam** are the fourth; **smā, hi** are the fifth; **sa, nam** are the sixth; **smim, su** are the seventh.

What is the use of saying ‘inflectional ending’? The use is in such suttas as Amhassa mamaṃ savibhattissa se, etc. When ‘sa’ follows there is (substitution of) ‘amha’ together with the **inflectional ending** for ‘mamaṃ’. (§120).

Note: The inflectional endings are divided into eight pairs, namely, Paṭhamā, Dutiyā, Tatiyā, Catutthī, Pañcamī, Chaṭṭhī, Sattamī and Aṭṭhamī. Aṭṭhamī is the name for the endings in vocative case, and in the order in declensions it is placed after the Paṭhamā. The first of each of the pairs are singular, and the second, plural. There is no dual number in Pāli.

56. 64. Tadanuparodhena.

Yathā yathā tesam jinavacanānam anuparodho¹⁵, tathā tathā idha līṅgañ ca nippajjate.

Here the base should be formed in such a way that it does not contradict the Word of the Conqueror.

Note: The particle ‘ca’ in the sutta indicates that verbs (ākhyāta) should also be formed in accordance with the Word of the Conqueror. The difference between this sutta and the sutta §53 is that by sutta §53 the base should be put down in accordance with Word of the Conqueror and by this sutta the completed form should be established in accordance with Word of the Conqueror. Example: By sutta §53 the base for the word ‘puriso’ (nominative singular) should be put down as ‘purisa’ and not puruṣa (as in Sanskrit); when the word is formed it should be ‘puriso’ and not ‘puruṣay’.

57. 71. Ālapane si ga-sañño (204).

Ālapanatthe **si** gasañño hoti.

Bhoti ayye (Vin. ii, 280); bhoti kaññe; bhoti Kharādiye¹⁶.

Ālapane ti kimattham? Sā ayyā (Vin. ii, 307).

Sī ti kimattham? Bhotiyo ayyāyo (Vin. ii, 288).

Ga icc' anena kvattho? Ghat' e ca.

In the meaning of addressing ‘si’ has the name ‘ga’.

Examples:

1. Bhoti ayye = Dear lady!
2. Bhoti kaññe = Dear girl!
3. Bhoti Kharādiye = Dear Kharādiyā!

Here both ‘bhoti’ and ayye, etc. are examples. When forming these words, the inflectional ending ‘si’ is to be employed; then by this sutta ‘si’ is given the name ‘ga’, and then follows the application of other suttas to complete the word.

¹⁵ Vuttañ ca vuttiyañ "yathā yathā tesam jinavacanānam anuparodho, tathā tathā idha līṅgañ ca nippajjate" ti (Nyāsa). "Yathā yathā tesam jinavacanānam uparodho na hoti, tathā tathā idha līṅgañ, **ca**sadden' ākhyātañ ca nippajjate" (Rū). Anuparodhena (Ka).

¹⁶ Aṭṭhakkhurañ Kharādiye (Khu. v, 4).

What is the purpose of saying ‘addressing’? To prevent the operation of this rule in other cases such as “sā ayyā”. Here the case is not ‘addressing’, but nominative.

What is the purpose of saying ‘si’? To prevent the operation of this rule in the example: “Bhotiyo ayyāyo”. Here the inflectional ending is ‘yo’, not ‘si’.

What is the purpose of saying ‘ga’? For the use of name ‘ga’ in the sutta ‘Ghat’ e ca (§114). After ‘gha’ there is (substitution of ‘ga’) by ‘e’. (see §114).

58. 29. Ivaṇṇ’-uvaṇṇā jha-lā (205).

Ivaṇṇ’-uvaṇṇā icc’ ete **jha-lā**saññā honti yathāsaṅkhyam.

Isino, aggino, gahapatino, daṇḍino. Setuno, ketuno, bhikkhuno. Sayambhuno, abhibhuno.

Jha la icc’ anena kvattho? Jha-lato sassa no vā.

The letters ‘i’ and ‘ī’, and ‘u’ and ‘ū’ are respectively named ‘jha’ and ‘la’.

The examples are isino, etc. When forming the word ‘isino’, first the base has to be put down as ‘isi’, then the inflectional ending Chatthī ‘sa’ is employed; then the second ‘i’ of ‘isi’ is given the name ‘jha’ by this sutta. The same should be done with the nouns with the bases in ‘ī, u, ū’.

What is the purpose of saying ‘jha’ and ‘la’? For the use of name ‘jha’ and ‘la’ in the sutta ‘Jha-lato sassa no vā’ (§66).

59. 182. Te itthikhyā po (206).

Te ivaṇṇ’-uvaṇṇā yadā itthikhyā, tadā **pasaññā** honti.

Rattiyā, itthiyā, dhenuyā, vadhuyā.

Itthikhyā ti kimattham? Isinā, bhikkhunā.

Pa icc’ anena kvattho? Pato yā.

These letters, ‘i, ī’ and ‘u, ū’, when they mean feminine gender, are named ‘pa’.

In forming ‘rattiyā’, the base ‘ratti’ is put down first, and then the inflectional ending ‘nā’ is employed. Then by this sutta the ‘i’ of feminine ‘ratti’ is named ‘pa’. And then comes the application of the suttas ‘Pato yā’, etc.

What is the purpose of saying ‘itthikhyā’? In examples isinā, bhikkhunā, etc. there is no application of this sutta since they are masculine.

What is the purpose of saying ‘pa’? For the use of name ‘pa’ in the sutta ‘Pato yā’ (§2), etc.

60. 177. Ā gho (207).

Ākāro yadā itthikhyo, tadā **gha**sañño hoti.

Saddhāya, kaññāya, vīṇāya, gaṅgāya, disāya sālāya, mālāya, tulāya, dolāya, pabhāya, sobhāya¹⁷, paññāya, karuṇāya, nāvāya, kapālikāya.

Ā ti kimattham? Rattiyā, itthiyā.

Itthikhyo ti kimattham? Satthārā desito ayam dhammo.

Gha icc' anena kvattho? Ghato nādīnam.

The letter, ‘ā’, when it means feminine gender, is named ‘gha’.
When forming ‘saddhāya’, etc. the base is put down as ‘saddhā’, etc. The inflectional ending ‘nā’ is employed; then the ‘ā’ of ‘saddhā’, etc. is named ‘gha’, and application of other suttas follows.

What is the purpose of saying ‘ā’? There is no application of this sutta in rattiyā, itthiyā, etc. since the letter is ‘i or ī’ and not ‘ā’.

What is the purpose of saying ‘itthikhyo’? In the examples ‘Satthārā desito ayam dhammo’, etc. there is no application of this sutta, since the word is in the masculine.

What is the purpose of saying ‘gha’? For use of name ‘gha’ in suttas ‘Ghato nādīnam’, etc.

61. 86. Sāgamo se (208).

Sakārāgamo hoti **se** vibhattimhi.

Purisassa, aggissa, isisssa, daṇḍissa, bhikkhussa, sayambhussa, abhibhussa.

Se ti kimattham? Purisasmim.

¹⁷ Sotāya (K).

When 'sa' follows, there is insertion of 's'.

Purisassa: purisa + sa. By this sutta 's' is inserted after the base.

The rest are to be understood similarly.

What is the purpose of saying 'se'? There is no application of this sutta in the example 'purisasmim', since there is no 'sa'.

62. 206. Saṁ-sāsv ekavacanesu ca (209).

Saṁ-sāsu ekavacanesu vibhattādesesu **sakārāgamo** hoti.

Etissaṁ, etissā; imissaṁ, imissā; tissaṁ, tissā; tassaṁ, tassā; yassaṁ, yassā; amussaṁ, amussā.

Saṁ-sāsvī ti kimattham? Agginā, pāṇinā.

Ekavacanesvī ti kimattham? Tāsaṁ, sabbāsaṁ.

Vibhattādesesvī ti kimattham? Manasā, vacasā, thāmasā.

There is the insertion of "s" when there is the substitution of inflections "saṁ" and "sa".

Examples. Etissaṁ = etā + smiṁ ("ā" of "etā" is changed to "i"; "smiṁ" is changed to "saṁ" and "s" is inserted). Meaning "in that (feminine)".

Etissā = etā + sa ("ā" of "etā" is changed to "i"; "sa" is changed to "sā" and "s" is inserted).

Why it is said "saṁ-sāsu"? To prevent the insertion of "s" because there is no "saṁ" or "sā" such as in the words "agginā" and "pāṇinā".

Why it is said "ekavacanesu"? Because it is not singular such as in "tāsaṁ" and "sabbāsaṁ".

Why it is said "vibhattādesesu"? To prevent the insertion of "s" when there is no substitution of inflection such as in "manasā", "vacasā" and "thāmasā".

63. 217. Et'-imāsam i (210).

Etā-imā icc' etesam anto saro **ikāro** hoti **saṁ-sāsu** ekavacanesu vibhattādesesu.

Etissaṁ, etissā; imissaṁ, imissā.

Sam-sāsvī ti kimattham? Etāya, imāya.

Ekavacanesvī ti kimattham? Etāsam, imāsam.

The end of "etā" and "imā" are changed to "i" when there is substitution of the inflections "sam" and "sā".

Examples. The same as the previous sutta.

Why it is said "sam-sāsu"? To prevent the change into "i" when there is no "sam" or "sā" such as in "etāya" and "imāya".

Why it is said "ekavacanesu"? To prevent the change into "i" when it is not singular such as in "etāsam" and "imāsam".

64. 216. Tassā vā (211, 366-7).

Tassā itthiyam vattamānassa antassa **ākārāssa** **ikāro** hoti vā **sam-sāsu** ekavacanesu vibhattādesesu.

Tissam, tissā; tassam, tassā.

Optionally there is change to "i" of the "ā", which is the last letter, in the feminine, of "tā", when there is substitution of the inflections "sam" and "sā" in the singular.

Examples. Tissam = tā + smim ("smim" is changed to "sam"; "ā" of "tā" is changed to "i" and there is insertion of "s").

Tissā = tā + sa ("sa" is changed to "sā"; "ā" of "tā" is changed to "i" and there is insertion of "s").

65. 215. Tato sassa ssāya (212).

Tato **tā-etā-imāto** **sassa** vibhattissa **ssāyā**deso hoti vā.

Tissāya, etissāya, imissāya.

Vā ti kimattham? Tissā, etissā, imissā.

Optionally, after "tā", "etā" and "imā", the inflection "sa" is changed to "ssāya".

Examples. Tissāya = tā + sa ("sa" is changed to "ssāya"; "ā" of "tā" is changed to "i").

Why it is said "vā"? In "tissā", "etissā", and "imissā", etc., "sa" is changed to "ssāya".

66. 205. Gho rassam̐ (213).

Gho rassam āpajjate **sam̐-sāsu** ekavacanesu vibhattādesesu.

Tassam̐, tassā; yassam̐, yassā; sabbassam̐, sabbassā.

Sam̐-sāsvī ti kimattham̐? Tāya, sabbāya.

Ekavacanesvī ti kimattham̐? Tāsam̐, sabbāsam̐.

"Gha" becomes short when there are the inflection substitutions "sam̐" and "sā".

Examples. Tassam̐ = tā + smim̐ ("smim̐" is changed to "sam̐"; "s" is inserted; by Kac. 60 "ā" is named "gha"; "ā" of "tā" is shortened).

Why it is said "when 'sam̐' and 'sā' follows"? To prevent the operation of this rule in "tāya", "sabbāya", etc.

Why it is said "when 'ekavacana' follows"? To prevent the operation of this rule in "tāsam̐", "sabbāsam̐", etc.

67. 229. No ca dvādito nam̐mhi (214).

Dvi icc' evamādito saṅkhyāto **nakārāgamo** hoti **nam̐mhi** vibhattim̐hi.

Dvinnam̐, tinnam̐, catunnam̐, pañcannam̐, channam̐, sattannam̐, aṭṭhannam̐, navannam̐, dasannam̐.

Dvādito ti kimattham̐? Sahassānam̐.

Nam̐mhi ti kimattham̐? Dvīsu, tīsu.

Caggahaṇena ssañ c' āgamo hoti. Catassannam̐ itthīnam̐; tissannam̐ vedanānam̐.

After the numbers "dvi" and so on, there is insertion of "n" when the inflection "nam̐" follows.

Examples. Dvinnam̐ = dvi + nam̐ (by this sutta "n" is inserted).

Why it is said "after "dvi" and so on"? To prevent the insertion of "n" in "sahassānaṃ", etc.

Why it is said "'naṃ' follows"? To prevent the insertion of "n" in "dvīsu", "tīsu", etc.

By taking "ca" there is also the insertion of "ssaṃ". Examples: catassannaṃ = catu + naṃ (by Kac. 404 "u" of catu is changed to "a"; by "ca" of this sutta there insertion of "ssaṃ").

68. 184. Amā pato smimsmānaṃ vā (216).

Pa icc' etasmā **smim** **smā** icc' etesaṃ **am-ā**desā honti vā yathāsaṅkhyā.

Matyāṃ, matiyāṃ, matyā (Khu. vi, 39), matiyā. Nikatyāṃ. Nikatiyāṃ (Khu. vi, 39), nikatyā (Khu. v, 9), nikatiyā (PetavatthuA. 196). Vikatyāṃ, vikatiyāṃ, vikatyā, vikatiyā. Viratyāṃ, viratiyāṃ, viratyā, viratiyā. Ratyāṃ, ratiyāṃ, ratyā (Khu. vi, 315), ratiyā. Puthabyāṃ. Muthaviyāṃ, puthabyā, puthaviyā. Pavatyāṃ, pavatyā, pavattiyāṃ, pavattiyā.

Optionally after "pa", "smim" and "smā" are change to "am" and "ā" respectively.

Examples. Matyāṃ = mati + smim ("smim" is changed to "am"; "i" of "mati" is changed to "y").

Matyā = mati + smā ("smā" is changed to "ā"; "i" of "mati" is changed to "y").

69. 186. Ādito o ca (218).

Ādi icc' etasmā **smim**vacanassa **am-o**ādesā honti vā.

Ādim, ādo.

Vā ti kimatthaṃ? Ādisim, ādimhi nāthaṃ namassitvāna.

Caggahaṇena aññasmā pi **smim**vacanassa **ā-o-am**ādesā honti (Sad. 209). Divā ca ratto ca haranti ye balim (Khu. i, 312). Bārāṇasim ahu rājā (Khu. v, 380).

Optionally the inflection "smim" after "ādi" is changed to "am" and "o".

Examples. Ādim = ādi + smim ("smim" is changed to "am"; "i" of "ādi" is elided).

Ādo = ādi + smim ("smim" is changed to "o"; "i" of "ādi" is elided).

Why it is said "vā"? To prevent the changed of "smim" into "am" and "o" such as in "ādisim", "ādimhi", etc.

By taking "ca" there is substitution of "smim̐", after other words, into "ā", "o", and "am̐". Examples: divā = divā + smim̐ ("smim̐" is changed to "ā"; "ā" of "divā" is elided). Ratto = ratti + smim̐ ("smim̐" is changed to "o"; "i" of "ratti" is elided). Bārāṇasim̐ = Bārāṇasī + smim̐ ("smim̐" is changed to "am̐"; "a" of "am̐" is elided).

70. 30. Jha-lānam iy'-uvā sare va (220).

Jha la icc' tesam̐ **iya uva** icc' ete ādesā honti vā sare pare yathāsaṅkyaṁ.

Tiyantaṁ pacchiyāgāre, aggiyāgāre, bhikkhuvāsane nisīdati, puthuvāsane nisīdati.

Sare ti kimatthaṁ? Timalaṁ, tiphalaṁ, ticatukkaṁ, tidaṇḍaṁ, tilokaṁ, tinayanaṁ, tipāsaṁ, tihaṁsaṁ, tibhavaṁ, tikhandhaṁ, tipīṭakaṁ, tivedanaṁ, catuddisaṁ, puthubhūtaṁ.

Vā ti kimatthaṁ? Pañcaḥ' aṅgehi (Vin. v, 343) tihākārehi. Cakkh' āyatanam̐ (Abhi. iii, 5).

Vā ti vikappanatthaṁ? Ikārassa **ayā**deso hoti (Sad. 221). Vatthuttayaṁ.

Optionally there is substitution of "jha" and "la" by "iya" and "uva" respectively when a vowel follows.

Examples: Tiyantaṁ = ti + antaṁ ("i" of "ti" is named "jha"; "i" is changed to "iya"; "a" of "iya" is elided). Bhikkhuvāsane = bhikkhu + āsane ("u" of "bhikkhu" is named "la"; "u" is changed to "uva"; "a" of "uva" is elided).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "timalaṁ"...

Why it is said "optionally"? To prevent the operation of this rule in "pañcaḥ' aṅgehi"...

"Vā" is used in the meaning of "vikappana". By that "vā" there is substitution of "aya" of "i". Example: vatthuttayaṁ = vatthutti + si (by "vā", "i" of "ti" is changed to "aya"; "si" is changed to "am̐").

Comment [UN8]: substitute by English word.

71. 505. Ya-vakārā ca.

Jha-lānam yakāra-vākārādesā honti sare pare yathāsaṅkhyam̐.

Agyāgāram̐ (Vin. iii, 33); cakkh' āyatanam̐ (Abhi. iii, 5); svāgataṁ (Khu. v, 300); te mahāvīra.

Caggahaṇaṃ sampiṇḍanattham.

When a vowel follows there are substitutions of "jha" and "la" by "ya" and "va" respectively.

Examples: Agyāgāraṃ = aggi + āgāraṃ ("i" of "aggi" is named "jha"; "i" is changed to "ya"; "a" of "ya" is elided; "g" of "aggi" is also elided).

Svāgataṃ = su + āgataṃ ("u" is named "la"; "u" is changed to "va"; "a" of "va" is elided).

"Ca" is used in the meaning of adding.

Comment [UN9]: not only "jha" and "la" is changed to "iya" and "uva" by the previous sutta, but this sutta also there are "ya" and "va" substitutions.

72. 185. Pasañña ca (222).

Pasañña ca iṇaṇṇassa vibhattādesa sare pare **yakārādeso** hoti.

Puthabyā; ratyā (Khu. vi, 315); matyā (Khu. vi, 39).

Sare ti kimattham? Puthaviyam.

When a vowel follows there is substitution of "i" and "ī", which are named "pa", into "ya".

Examples: puthabyā = puthavī + smā ("ī" of "puthavī" is named "pa"; "smā" is changed to "ā" by Kac. 68; "ī" is changed to "ya"; "v" is changed to "b" by Kac. 20).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follow such as in "puthaviyam".

73. 174. Gāva se (224).

Go icc' etassa okārassa **āvādeso** hoti **se** vibhattimhi.

Gāvassa.

When the inflection "sa" follows "o" of "go" is changed to "āva".

Example: gāvassa = go + sa ("o" of "go" is changed to "āva"; "s" is inserted by Kac.)

Comment [UN10]: find out sutta number.

74. 169. Yosu ca (224)

Go icc' etassa okārassa **āvādeso** hoti **yo** icc' etesu paresu.

Gāvo gacchanti; gāvo passanti; gāvī gacchanti; gāvī passanti.

Caggahaṇaṃ kimatthaṃ? **Nā-smā-smiṃ-suvacanesu āvā**deso hoti.

Gāvena, gāvā, gāve, gāvesu.

When "yo" follows, "o" of "go" is changed to "āva".

Examples: gāvo = go + yo ("o" of "go" is changed to "āva"; "yo" is changed to "o" by the "tu" of Kac. 205; "a" is elided by Kac. 12).

Why it is said "by taking 'ca'"? By taking "ca" there are substitutions of "āva" when "nā", "smā", "smiṃ", and "su" follow. Examples: gāvena = go + nā ("o" of "go" is changed to "āva" by "ca" of this sutta; "nā" is changed to "ena" by Kac. 103; "a" is elided by Kac. 12). Gāva = go + smā ("o" of "go" is changed to "āva" by "ca" of this sutta; "smā" is changed to "ā" by Kac. 99; "a" is elided by Kac. 12). Gāve = go + smiṃ ("o" of "go" is changed to "āva" by "ca" of this sutta; "smiṃ" is changed to "e" by Kac. 108; "a" is elided by Kac. 12). Gāvesu = go + su ("o" of "go" is changed to "āva" by "ca" of this sutta; "a" is changed to "e" by Kac. 101).

75. 170. Av' amhi ca (224).

Go icc' etassa okārassa **āva ava** icc' ete ādesā honti **amhi** vibhattimhi.

Gāvaṃ, gavaṃ.

Caggahaṇena sādisesesu pubbuttavacanesu **go** icc' etassa okārassa **avā**deso hoti.

Gavassa, gavo, gavena, gavā, gave, gavesu.

When the inflection "am" follows, the "o" of "go" is changed to "āva" and "ava".

Examples: gāvaṃ and gavaṃ = go + am ("o" of "go" is changed to "āva" and "ava"; "a" is elided by Kac. 12).

By taking "ca", before the remaining inflections beginning with "sa", that are mentioned in the previous (two) suttas, the "o" of "go" is changed to "ava".

Examples: gavassa = go + sa (by "ca" of this sutta the "o" of "go" is changed to "ava"; "s" is inserted by Kac. 63).

76. 171. Āvass' u vā (226).

Āva icc' etassa **gāvā**desassa antasarassa **ukārā**deso hoti vā **aṃmhi** vibhattimhi.

Gāvum, gāvaṃ.

Āvasse ti kimattham? Gavaṃ.

Aṃmhi ti kimattham? Gāvo tiṭṭhanti.

Optionally when the inflection "aṃ" follows, the end vowel of "āva", that is the substitution of "go", is changed to "u".

Examples: gāvum = go + aṃ ("o" of "go" is changed to "āva" by Kac. 73; "a" of "āva" is changed to "u" by this sutta; "aṃ" is changed to "ṃ" by Kac. 82).

Why it is said "of 'āva'"? To prevent the operation of this rule in "gavaṃ", etc.

Why it is said "when 'aṃ' follows"? To prevent the operation of this rule when there is no "aṃ" such as in "gāvo..."

77. 175. Tato nam aṃ patimh' ālutte ca samāse (227-8).

Tato **gosaddato naṃ**vacanassa **aṃ**ādeso hoti, **go** icc' etassa **okārassa avā**deso hoti **patimhi** pare alutte ca samāse.

Gavaṃpati (S. iii, 382).

Alutte ti kimattham? Gopati.

Caggahaṇena asamāse pi **naṃ**vacanassa **aṃ**ādeso hoti, **go** icc' etassa **okārassa avā**deso hoti.

gavaṃ.

When there is a compound where the inflection of the first member is not elided (alutta-samāsa) and when "pati" follows, after the word "go" there is substitution of "naṃ" to "aṃ" and there is substitution of the "o" of "go" into "ava".

Example: gavaṃpati = gonam + pati ("nam" is changed to "aṃ" by this sutta; also by this sutta "o" of "go" is changed to "ava").

Why it is said "when there is a compound where the inflection of the first member is not elided (alutta-samāsa)"? To prevent the operation of this sutta when there is elision of the inflection such as in "gopati", etc.

By taking "ca", when there is no compound also, "naṃ" is changed to "aṃ" and "o" of "go" is changed to "ava". Example: gavaṃ = go + naṃ ("naṃ" is changed to "aṃ"; "o" of "go" is changed to "ava").

78. 31. O sare ca (229).

Go icc' etassa **okārassa avādeso** hoti samāse ca sare pare.

Gavassakaṃ, gaveḷakaṃ, gavājinaṃ.

Caggahaṇena uvaṇṇa icc' evaṃ antānaṃ liṅgānaṃ **uva-ava-urādesā** honti **smiṃ-yo** icc' etesu kvaci.

Bhuvi, pasavo, guravo, caturo (Khu. i, 293).

Sare ti kimatthaṃ? Godhano, govindho (D. ii, 186).

When there is a compound and a vowel follows, the "o" of "go" is changed to "ava".

Example: gavassakaṃ = go + assakaṃ ("o" of "go" is changed to "ava"; "a" of "ava" is elided by Kac. 12).

By taking "ca", optionally when "smiṃ" and "yo" follow, there are substitution of the stems ending in "u" and "ū" by "uva", "ava" and "ura". Examples: bhuvi = bhū + smiṃ ("ū" of "bhuvi" is changed to "uva"; by "tato" of Kac. 206 "smiṃ" is changed to "i"; "a" of "uva" is elided by Kac. 12). Pasavo = pasu + yo (by "ca" of this sutta, "u" is changed to "ava"; by "tu" in Kac. 205 "yo" is changed to "o"; "a" of "ava" is elided by Kac. 12). Caturo = catu + yo ("u" is changed to "ura"; by "tu" in Kac. 205 "yo" is changed to "o"; "a" of "ava" is elided by Kac. 12).

Why it is said "when a vowel follows"? To prevent the operation of this rule when a vowel does not follows such as in "godhano", "govindho", etc.

79. 46. Tabbiparītūpapade byañjane ca.

Tassa **avasaddassa** yadā upapade tiṭṭhamānassa tassa **okārassa** viparīto hoti byañjane pare.

Uggate sūriye; uggacchati; uggahetvā.

Caggahaṇam avadhāraṇatthaṃ. Avasāne, avakiraṇe, avakirati.

When a consonant follows, "ava", that is the first member of a compound (upapada), is changed to the "**viparīta**" of "o" (which is "u").

Comment [UN11]: find out the meaning of "viparīta".

Examples: uggate = ava + gate ("ava" is changed to "u"; "g" of "gate" is doubled by Kac. 20).

"Ca" is for preventing the operation of this rule such as in "avasāne", "avakiraṇe", "avakirati", etc.

80. 173. Goṇa naṁmhi vā (231).

Sabbass' eva gosaddassa goṇādeso hoti vā naṁmhi vibhattimhi.

Goṇānaṁ sattannaṁ.

Vā ti kimatthaṁ? Gonañ¹⁸ ce taramānānaṁ, ujuṁ gacchati puṅgavo. Sabbā gāvī ujuṁ yanti, nette ujuṁ gate sati.

Yogavibhāgena aññatrā pi goṇādeso hoti. Goṇabhūtānaṁ.

Optionally when the inflection "naṁ" follows, all the word "go" is changed to "goṇa".

Example: goṇānaṁ = go + naṁ ("go" is changed to "goṇa"; by Kac. 89 the "a" of "goṇa" is lengthened).

Why it is said "optionally"? To prevent the operation of this rule in "gonañ..." When the leader of the crossing cattle goes straight, all cows go straight when the leader goes straight.

By dividing the sutta, in other places also there is the substitution "goṇa" such as in "goṇabhūtānaṁ".

81. 172. Su-hi-nāsu ca (231-2).

Su hi nā icc' etesu sabbassa gosaddassa goṇādeso hoti vā.

Goṇesu, goṇehi, goṇebhi, goṇena.

Vā ti kimatthaṁ? Gosu, gohi, gobhi, gavena.

Caggahaṇena syādisesesu pubbuttaravacanesu pi goṇa-gu-gavayādesā honti. Goṇo, goṇā, goṇaṁ, goṇe, goṇassa, goṇamhā. Goṇamhi, gunnaṁ, gavayehi, gavayebhi.

Optionally, when "su", "hi", and "nā" follow, all the word "go" is changed to "goṇa".

¹⁸ Gavaṁ ce (Khu. vi, 46, 51)

Examples: goṇesu = go + su ("go" is changed to "goṇa").

Why it is said "optionally"? To prevent the operation of this sutta in "gosu", "gohi", "gobhi", "gavena", etc.

By taking "ca", when "si" and others follow, which are mentioned previously and following, there are also the substitution by "goṇa", "gu" and "gavaya". Examples: goṇo = go + si ("si" is changed to "o"; "go" is changed to "goṇa"). Gunnaṃ = go + naṃ ("go" is changed to "gu"; "n" is inserted). Gavayehi = go + hi ("go" is changed to "gavaya"; by Kac. 108, "a" is changed to "e").

82. 149. Aṃ mo niggahitaṃ jha-la-phi (235).

Aṃvacanassa, makārassa ca **jha la pa** icc' etehi niggahitaṃ hoti.

Aggiṃ, isiṃ, gahapatiṃ, daṇḍiṃ, mahesiṃ, bhikkhuṃ, paṭuṃ, sayambhuṃ, abhibhuṃ, rattiṃ, itthiṃ, vadhuṃ, pulliṅgaṃ, pumbhāvo, puṅkokilo.

Aṃ-mo ti kimatthaṃ? Agginā, pāṇinā, bhikkhunā, rattiya, itthiya, vadhuyā.

Jha-la-phi ti kimatthaṃ? Sukhaṃ, dukkhaṃ.

Pun' ārambhaggaṇaṃ vibhāsanivattanatthaṃ. Aggiṃ, paṭuṃ, buddhiṃ, vadhuṃ.

After "jha", "la", and "pa", "aṃ" and "ma" are changed to "ṃ".

Examples: aggiṃ = aggi + aṃ ("i" is named "jha"; "aṃ" is changed to "ṃ"). Rattiṃ = ratti + aṃ ("i" of "ratti" is named "pa"; "aṃ" is changed to "ṃ"). Pulliṅgaṃ = puma + liṅgaṃ ("ma" of "puma" is changed to "ṃ"; by Kac. 108, "ṃ" is changed to "l").

Comment [UN12]: check which number.

Why it is said "aṃ-ma"? To prevent the operation of this rule when there are no "aṃ-ma" such as in "agginā", etc.

Why it is said "after 'jha', 'la' and 'pa'"? To prevent the operation of this rule there are no "jha", "la" or "pa" such as in "sukhaṃ", "dukkhaṃ", etc.

Taking again "jha-la-phi" is to prevent the following of "vā" here.

83. 67. Saralopo 'mādesa-paccayādimhi saralope tu pakati (236).

Saralope hoti **amādesa-paccayādimhi**, saralope tu pakati hoti.

Purisaṃ, purise, pāpaṃ, pāpe, pāpiyo, pāpiṭṭho.

Amādesapaccayādimhī ti kimatthaṃ? Appamādo amataṃ padaṃ (Khu. i, 16).

Saralope ti kimatthaṃ? Purisassa, daṇḍinaṃ.

Tuggahaṇaṃ avadhāraṇatthaṃ? Bhikkhunī, gahapatānī.

Pakatiggahaṇasāmatthena puna sandhibhāvo ca hoti. Seyyo (Khu. i, 29); seṭṭho (Vin. i, 4); jeyyo; jeṭṭho (D. ii, 13).

There is elision of the vowel when the inflection "aṃ", a substitution, a suffix, etc., follow; and when there is elision of the vowel, the vowel does not change.

Examples: purisaṃ = purisa + aṃ (because of "aṃ" there is elision of vowel "a" of "purisa" and "a" of "aṃ" is not changed). Pāpiyo = pāpa + iya ("a" of "pāpiya" is elided and "i" of "iya" is not changed).

Why it is said "when the inflection "aṃ", a substitution, a suffix, etc., follow"? To prevent the operation of this rule when that does not happen such as in "appamādo amataṃ padaṃ". Here the "a" of "amataṃ" is not the inflection "aṃ", not a substitution, and not a suffix, therefore there is no operation of this rule.

Why it is said "there is elision of the vowel"? To prevent the operation of this rule when there is no vowel such as in "purisassa", "daṇḍinaṃ", etc.

"Tu" is for preventing the operation of this rule in "bhikkhunī", "gahapatānī", etc. Bhikkhunī = bhikkhu + inī (here the "i" of "inī" is elided; by Kac. 13 the "i" of "inī" is elided). Gahapatānī = gahapati + inī (by Kac. 91 "i" of "pati" is changed to "a"; by Kac. 13 the "i" of "inī" is elided; by Kac. 16 the "a" becomes "ā").

Again by taking "pakati", there is also sandhi such as in "seyyo", "seṭṭho", "jeyyo", "jeṭṭho", etc.

84. 144. Agho rassam ekavacanayosv api ca (237-8).

Agho saro rassam āpajjate ekavacana-ya icc' etesu.

Itthiṃ, itthiyo, itthiyā. Vadhuṃ, vadhuyo, vadhuyā. Daṇḍiṃ¹⁹, daṇḍino, daṇḍinā. Sayambhuṃ, sayambhuvo, sayambhunā.

Agho ti kimatthaṃ? Kaññaṃ, kaññāyo, kaññāya.

¹⁹ Daṇḍinaṃ (Nyā).

Ekavacanayosvī ti kimattham? Itthīhi, sayambhūhi.

Caggahaṇam avadhāraṇattham? Nadiṁ, nadhiyo, nadiyā.

Apiggahaṇena na rassam āpajjate. Itthī, bhikkhunī.

When singular inflection and "yo" follow, the vowel that is not "gha" becomes short.

Examples: itthiṁ = itthī + aṁ ("ī" of "itthī" is changed to "i"; "aṁ" is changed to "iṁ" by Kac. 82). Itthiyo = itthī + yo ("ī" of "itthī" is changed to "i").

Why it is said "not 'gha'"? To prevent the operation of this rule when there is "gha" such as in "kaññaṁ"...

Why it is said "when the singular inflection and 'yo' follow"? To prevent the operation of this rule when this is not the case such as in "itthīhi", "sayambhūhi", etc.

"Ca" is for emphasis.

Comment [UN13]: you must do it, there is no other way.

By taking "api" there is shortening. Examples: itthī = itthī + si ("ī" is not changed to "i" because of "api" in the sutta; "si" is elided).

85. 150. Na sismim anapumsakāni (239-48).

Sismiṁ anapumsakāni liṅgāni na rassam āpajjante.

Itthī, bhikkhunī, vadhū, daṇḍī, sayambhū.

Sismiṁ ti kimattham? Bhoti itthi, bothi vadhu, bho daṇḍi, bho sayambhu.

Anapumsakāni ti kimattham? Sukhakāri dānaṁ, sukhakāri sīlaṁ, sīghayāyi cittaṁ.

When "si" follows, the stems that are not neuter do not become short.

Examples: itthī = itthī + si ("ī" is not changed to "i"; "si" is elided).

Why it is said "when 'si' follows"? To prevent the operation of this rule "si" does not follow such as in "bhoti itthi"... Itthi = itthī + si ("si" is named "gha" by Kac. 57; by Kac. 245 "ī" becomes short; "si" is elided).

Why it is said "that are not neuter"? To prevent the operation of this rule when they are neuter such as in "sukhakāri dānaṃ"... Sukhakāri = sukhakārī + si ("si" is name "jha"; by this sutta "i" become short; "si" is elided).

86. 227. Ubhādito nam innam (341).

Ubha icc' evamādito saṅkhyāto **nam**vacanassa **innam** hoti.

Ubhinnaṃ, duvinnaṃ.

Ubhādito ti kimatthaṃ? Ubhayesaṃ.

After numerals such as "ubha", etc., the inflection "naṃ" is changed to "innaṃ".

Examples: ubhinnaṃ = ubha + naṃ ("naṃ" is changed to "innaṃ"; "a" is elided by Kac. 83). Duvinnaṃ = dvi + naṃ ("naṃ" is changed to "innaṃ"; by "ca" of Kac. 132 "dvi" is changed to "duvi"; "i" is elided by Kac. 83).

Why it is said "after 'ubha', etc."? To prevent the operation of this rule when there is no "ubha" such as in "ubhayesaṃ", etc.

87. 231. Innam-inṇannaṃ tīhi saṅkhyāhi (243).

Namvacanassa **inṇam inṇannaṃ** icc' ete ādesā honti tīhi saṅkhyāhi.

Tiṇṇaṃ, tiṇṇannaṃ.

Tīhi ti kimatthaṃ? Dvinnaṃ.

After the numeral "ti", the inflection "naṃ" is changed to "inṇaṃ" and "inṇannaṃ".

Examples: tiṇṇaṃ, tiṇṇannaṃ = ti + naṃ ("naṃ" is changed to "inṇaṃ" and "inṇannaṃ"; "i" of "ti" is elided by Kac. 83).

Why it is said "after 'ti'"? To prevent the operation of this rule when there is no "ti" such as in "dvinnaṃ", etc.

88. 147. Yosu katanikāra-lopesu dīghaṃ (245).

Sabbe sarā **yo**su katanikāra-lopesu dīghaṃ āpajjante.

Aggī, bhikkhū, rattī, yāgū, aṭṭhī, aṭṭhīni, āyū, āyūni, sabbāni, yāni, tāni, kāni, katamāni, etāni, amūni, imāni.

Yosvī ti kimatthaṃ? Aggī, bhikkhu, ratti, yāgu, sabbo, yo, so, ko, amuko.

Katanikāralopesvī ti kimattham? Itthiyo, vadhuyo, sayambhuvo.

Pun' ārambhaggahaṇam kimattham? Niccadīpanattham. Aggī, bhikkhū, rattī, yāni, tāni, katamāni.

When "yo" is changed to "ni" or elided, all the vowels become long.

Examples: aggī = aggi + yo ("yo" is elided and "i" becomes "ī"); āyūni = āyu + yo ("yo" is changed to "ni"; "u" becomes "ū").

Why it is said "when 'yo'"? To prevent the operation of this rule when there is no "yo" such as in "aggi"...

Why it is said "changed to 'ni' or 'elided'"? To prevent the operation of this rule when it is not changed to "ni" nor "elided" such as in "itthiyo", "vadhuyo", "sayambhuvo", etc.

What is the purpose of taking this sutta again? To show the fixed operation.

Comment [UN14]: making long could be done by the universal sutta (Kac. 403), but for the fixed operation this sutta is taken.

89. 87. Su-naṃ-hisu ca (246).

Su naṃ hi icc' etesu sabbe sarā dīgham āpajjante.

Aggīsu, aggīnaṃ, aggīhi; rattīsu, rattīnaṃ, rattīhi; bhikkhūsu, bhikkhūnaṃ, bhikkhūhi. Purisānaṃ.

Etesvī ti kimattham? Agginā, pāṇinā, daṇḍinā.

Caggahaṇam avadhāraṇattham. Sukhettesu brahmacārisu (A. i, 352); dhammam akkhāsi Bhagavā; bhikkhunaṃ datvā sakehi pāṇibhi (Khu. ii, 138).

When "su", "naṃ", and "hi" follow, all the vowels become long.

Examples: aggīsu = aggi + su ("i" becomes long).

Why it is said "'su', 'naṃ', and 'hi' follow"? To prevent the operation of this rule when "su", "naṃ", and "hi" do not follow such as in "agginā", "pāṇinā", "daṇḍinā", etc.

"Ca" is for preventing. Brahmacārisu = brahmacāri + su (here "i" does not become long); bhikkhunaṃ = bhikkhu + naṃ (here "u" does not become long); pāṇibhi = pāṇi + hi ("hi" is changed to "bhi" by Kac. 99; "i" does not become long).

90. 252. Pancādīnam attam (247).

Pañcādīnaṃ saṅkhyānaṃ anto **attam** āpajjate **su naṃ hi** icc' etesu.

Pañcasu, pañcannaṃ, pañcahi; chasu, channaṃ, chahi; sattasu, sattannaṃ, sattahi; aṭṭhasu, aṭṭhannaṃ, aṭṭhahi; navasu, navannaṃ, navahi; dasasu, dasannaṃ, dasahi.

Pañcādīnaṃ ti kimatthaṃ? Dvīsu, dvinnaṃ, dvīhi.

Attam iti bhāvaniddeso ubhayassāgamanatthaṃ, anto **ukāro attam** āpajjate.
Catassannaṃ itthīnaṃ. Tissannaṃ vedanānaṃ.

When "su", "naṃ", and "hi" follow, the end vowel of the numerals "pañca", etc., becomes "a".

Example: pañcasu = pañca + su ("a" is changed to "a").

Why it is said "pañca, etc."? To prevent the operation of this rule when there is no "pañca", etc., such as in "dvīsu", "dvinnaṃ", "dvīhi", etc.

Read the above comment.

Comment [UN15]: in the sutta it is said "pañcādīnaṃ attam" and not "pañcādīnaṃ a"; "attam" = state of "a", so "attam" is called "bhāvaniddesa", shown by state; the showing by state is for the purpose of inserting (two) "ssa" and "u" is changed to "a". Example: catassannaṃ = catu + naṃ (there is insertion of "ssa" and "u" is changed to "a").

91. 194. Patiss' inīmhi (248).

Patiss' anto **attam** āpajjate **inīmhi** paccaye pare.

Gahapatānī.

Inīmhi ti kimatthaṃ? Gahapati.

When the suffix "inī" follows, the end (vowel) of "pati" is changed to "a".

Example: gahapatānī = gahapati + inī ("i" is changed to "a"; "i" of "inī" is elided by Kac. 13; "a" becomes long by Kac. 16).

Why it is said "when 'inī' follows"? To prevent the operation of this rule when "inī" does not follow such as in "gahapati", etc.

92. 100. Ntuss' anto yosu ca (249).

Ntupaccayassa anto **attam** āpajjate **su naṃ hi yo** icc' etesu paresu.

Guṇavantesu, guṇavantānaṃ, guṇavantehi, guṇavantā, guṇavante.

Ntusse ti kimatthaṃ? Isīnaṃ.

Etesvī ti kimatthaṃ? Guṇavā.

Caggahaṇena aññesu vacanesu **attaṇ** ca hoti. Guṇavantasmim, guṇavantena.

Antaggahaṇena ntupaccayassa anto **attam** āpajjate, **yonaṇ** ca ikāro hoti.
Guṇavanti.

When "su", "naṃ", "hi", and "yo" follow, the end (vowel) of the suffix "ntu" become "a".

Examples: guṇavantesu = guṇavantu + su (when "su" follows "u" of "ntu" is changed to "a" and Kac. 89 "a" is changed to "e").

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "isīnaṃ", etc.

Why it is said "'su', 'naṃ', 'hi', and 'yo'"? To prevent the operation of this rule when there are no "su", "naṃ", "hi", and "yo" such as in "guṇavā", etc.

By taking "ca", when other follow there is also "a".

By taking "anta" the end (vowel) of "ntu" is changed to "a" and "yo" is changed to "i". Example: guṇavanti = guṇavantu + yo ("u" of "ntu" is changed to "a" by "anta"; "yo" is changed to "i"; "a" is elided by Kac. 83).

93. 106. Sabbassa vā aṃ-sesu (251).

Sabbass' eva **ntupaccayassa** **attaṇ** hoti vā **aṃ sa** icc' etesu.

Satimaṃ bhikkhuṃ, satimantaṃ bhikkhuṃ vā. Bandhumāṃ rājānaṃ,
bandhumantaṃ rājānaṃ vā (D. ii, 14). Satimassa bhikkhuno, satimato bhikkhuno vā.
Bandhumassa rañño (D. ii, 6) suṅkaṃ. Bandhumato rañño (D. ii, 13) vā suṅkaṃ deti.

Etesvī ti kimatthaṃ? Satimā bhikkhu. Bandhumā rājā (D. ii, 6).

Optionally when "aṃ" and "sa" follow, all the suffix "ntu" is changed to "a".

Examples: satimaṃ = satimantu + aṃ ("ntu" is changed to "a"; "a" is elided by Kac. 83; "aṃ" becomes "m" by Kac. 82); satimassa = satimantu + sa ("ntu" is changed to "a"; "a" is elided by Kac. 83; "s" is inserted by Kac. 63).

Why it is said "when 'aṃ' and 'sa' follow"? To prevent the operation of this rule when "aṃ" and "sa" do not follow such as in "satimā..."

94. 105. Simhi vā (252).

Ntupaccayassa antassa attam hoti vā simhi vibhattimhi.

Himavanto pabbato (Khu. i, 56).

Vā ti kimattham? Himavā pabbato (AbhiA. i, 337).

Optionally when the inflection "si" follows, the end (vowel) of suffix "ntu" becomes "a".

Example: himavanto = himavantu + si ("u" of "ntu" is changed to "a"; "si" is changed to "o" by Kac. 104; "a" is elided by Kac. 83).

Why it is said "optionally"? To prevent the operation of this rule sometimes such as in "himavā..."

95. 145. Aggiss' ini (254).

Aggiss' antassa ini hoti vā simhi vibhattimhi.

Purato aggini (JaA. iii, 301). Pacchato aggini. Akkhiṇato aggini. Vāmato aggini.

Vā ti kimattham? Aggi.

Optionally when the inflection "si" follows, the end (vowel) of "aggi" becomes "ini".

Examples: aggini = aggi + si ("i" of "aggi" is changed to "ini"; "si" is elided by Kac. 220).

Why it is said "optionally"? To prevent the operation of this rule sometimes such as in "aggi", etc.

96. 148. Yosv akatarasso jho (259).

Yosu akatarasso jho attam āpajjate.

Aggayo; munayo (ItivuttaA. 114); Isayo (Khu. ii, 88); gahapatayo (Khu. vi, 423).

Yosvī ti kimattham? Aggīsu.

Akatarasso ti kimattham? Daṇḍino.

Jho ti kimattham? Rattiyo.

When "yo" follows, "jha", which has not been shortened, becomes "a".

Examples: aggayo = aggi + yo ("i" is named "jha" and it has not been shortened; "i" is changed to "a").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "aggīsu", etc.

Why it is said "which has not been shortened"? To prevent the operation of this rule when it has been shortened such as in "daḍḍino", etc. Daḍḍino = daḍḍi + yo ("i" of "daḍḍi" is changed to "a" by Kac. 84; therefore this rule does not operate).

Why it is said "jha"? To prevent the operation of this rule when there is no "jha" such as in "rattiyo", etc.

97. 156. Ve-vosu lo ca (260).

Ve-vo icc' etesu akatarasso **lo attam āpajjate**.

Bhikkhave, bhikkhavo; hetave, hetavo.

Akatarasso ti kimattham? Sayambhuvo, vessabhuvo, parābhibhuvo.

Ve-vosvī ti kimattham? Hetunā, ketunā, setunā.

Caggahaṇam anukaḍḍhanattham.

When "ve" and "vo" follow, "la", that has not been shortened, becomes "a".

Examples: bhikkhave = bhikkhu + yo ("u" of bhikkhu is named "la"; by Kac. 119 "yo" is changed "ve").

Why it is said "that has not been shortened"? To prevent the operation of this rule when it has been shortened such as in "sayambhuvo..."

Why it is said "when 've' and 'vo' follow"? To prevent the operation of this rule when "ve" or "vo" do not follow such as in "hetunā..."

"Ca" is for dragging.

Comment [UN16]: "ca" is dragging "attam" from Kac. 90 and it does not go forward to the following suttas.

98. 189. Mātulādīnam ānattam ikāre (261).

Mātula icc' evamādīnaṃ anto ānattam āpajjate ikāre paccaye pare.

Mātulānī (Khu. i, 219); ayyakānī; varuṇānī.

Ikāre ti kimatthaṃ? Bhikkhunī, rājīnī, jālinī, gahapatānī (Vin. i, 314).

Ānattaggahaṇena nadī icc' etassa dīsaddassa **jjo-jjā**ādesā honti saha vibhattiya
yo nā sa icc' etesu. Najjo sandanti (S. ii, 178); najjā kataṃ taraṅgaṃ; najjā
nerañjarāya tīre (Vin. iii, 1).

When the suffix "ī" follows, the end (vowel) of "mātula", etc., becomes "āna".

Examples: mātulānī = mātula + ī ("a" of "mātula" is changed to "āna"; "a" is elided by Kac. 83).

Why it is said "when 'ī' follows"? To prevent the operation of this rule when "ī" does not follow such as in "bhikkhunī..."

By taking the state of "āna", when "yo", "nā", and "sa" follow, "dī" of "nadī" is changed to "jjo" and "jjā" together with the inflections. Najjo = nadī + yo ("dī" is changed to "jjo" together with the infection "yo").

99. 81. **Smā-hi-smimṇaṃ mhā-bhi-mhi vā** (265-6).

Sabbato līngato **smā hi smim** icc' etesaṃ **mhā bhi mhi** icc' ete ādesā honti vā yathāsaṅkhaṃ.

Purisamhā, purisasmā; purisebhi, purisehi; purisamhi, purisasmim.

Smā-hi-smimṇam iti kimatthaṃ? Vaṇṇavantaṃ (Khu. i, 20) agandhakaṃ viruḷhapupphaṃ; mahantaṃ chattaṃ mahāchattaṃ; mahantaṃ dhajaṃ mahādhajaṃ.

Optionally, after all stems "smā", "hi", and "smim" are substituted by "mhā", "bhi", and "mhi" respectively.

Examples: purisamhā = purisa + smā ("smā" is changed to "mhā").

Why it is said "of 'smā', 'hi', and 'smim'"? To prevent the operation of this rule when there are not "smā", "hi", and "smim" such as in "vaṇṇavantaṃ..."

100. 214. **Na t'-imehi katākārehi** (267).

Ta ima icc' etehi katākārehi **smā-smimṇaṃ mhā-mhi** icc' ete ādesā n' eva honti.

Asmā ṭhāna bhayaṃ uppajjati; asmiṃ ṭhāne bhayaṃ tiṭṭhati; asmā; asmiṃ.

Katākārehī ti kimatthaṃ? Tamhā, tamhi, imamhā, imamhi.

When "ta" and "ima" are changed to "a", "smā" and "smiṃ" are not substituted by "mhā" and "mhi".

Examples: asmā = ta + smā ("ta" is changed to "a" by Kac. 176; "smā" is not changed to "mhā"); asmiṃ = ta + smiṃ ("ta" is changed to "a" by Kac. 176; "smiṃ" is not changed to "mhi"). Note: "asmā" and "asmiṃ" can be formed from "ima" also. In that case Kac. 117 applies.

Why it is said "are changed to 'a'"? To prevent the operation of this rule when "ta" and "ima" are not changed to "a" such as in "tamhā..."

101. 80. Su-hisv akāro e (268).

Su hi icc' etesu **akāro e**ttam āpajjate.

Sabbesu, yesu, tesu, kesu, purisesu, imesu, kusalesu, tumhesu, amhesu; sabbhehi, yehi, tehi, kehi, purishehi, imehi, kusalehi, tumhehi, amhehi.

When "su" and "hi" follow, "a" becomes "e".

Examples: sabbesu = sabba + su ("a" is changed to "e"); sabbhehi = sabba + hi ("a" is changed to "e").

102. 202. Sabbanāmānaṃ naṃmhi ca (270).

Sabbesaṃ sabbanāmānaṃ anto **akāro e**ttam āpajjate **naṃmhi** vibhattimhi.

Sabbesaṃ, sabbesānaṃ; yesaṃ, yesānaṃ; tesaṃ, tesānaṃ; imesaṃ, imesānaṃ; kesaṃ, kesānaṃ; itaresaṃ, itaresānaṃ; katamesaṃ, katamesānaṃ.

Sabbanāmānaṃ iti kimatthaṃ? Buddhānaṃ Bhagavantānaṃ āciṇṇasamāciṇṇo (Vin. i, 114).

Akāro ti kimatthaṃ? Amūsaṃ, amūsānaṃ.

Naṃmhi ti kimatthaṃ? Sabbe, ime.

Caggahaṇaṃ anukaḍḍhanatthaṃ.

When the infection "naṃ" follows, the "a", which is the end (vowel) of all pronouns, becomes "e".

Examples: sabbesaṃ = sabba + naṃ ("a" becomes "e"; "naṃ" is changed to "saṃ" by Kac. 168).

Why it is said "of (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as "Buddhānaṃ..."

Comment [UN17]: the example here is "Buddhānaṃ bhavānaṃ".

Why it is said "a"? To prevent the operation of this rule when there is no "a" such as in "amūsaṃ..."

Why it is said "when 'naṃ' follows"? To prevent the operation of this rule when "naṃ" does not follow such as in "sabbe..." Sabbe = sabba + yo (here "a" is not changed to "e", but "yo" is changed to "e").

"Ca" is for dragging.

Comment [UN18]: for dragging "e" from the previous sutta.

103. 79. Ato n' ena (271).

Tasmā akārato nāvacaṇassa eṇādeso hoti.

Sabbena, yena, tena, kena, anena, purisena, rūpena.

Ato ti kimatthaṃ? Muninā, amunā, bhikkhunā.

Nā ti kimatthaṃ? Tasmā.

After "a", "nā" is changed to "ena".

Examples: sabbena = sabba + nā ("nā" is changed to "ena"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "muninā..."

Why it is said "nā"? To prevent the operation of this rule when there is no "nā" such as in "tasmā", etc.

104. 66. S' o (272).

Tasmā akārato sivaṇassa okāraḍeso hoti.

Sabbo, yo, so, ko, amuko, puriso.

Sī ti kimatthaṃ? Purisānaṃ.

Ato ti kimattham? Sayambhū.

After "a", the inflection "si" is changed to "o".

Examples: sabbo = sabba + si ("si" is changed to "o"; "a" is elided by Kac. 83).

Why it is said "si"? To prevent the operation of this rule when there is no "si" such as in "purisānam", etc.

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "sayambhū".

105. 0. So vā (273).

Tasmā **akārato nāv**acanassa **soā**deso hoti vā.

Atthaso dhammam jānāti. Byañjanaso attham jānāti. Akkharaso. Suttaso (A. ii, 207). Padaso (Vin. ii, 25). Yasaso. Upāyaso. Sabbaso (A. i, 556). Thāmaso. Thānaso.

Vā ti kimattham? Pādena vā pādārahena vā atirekapādena vā yo bhikkhu theyyacittena parassa bhaṇḍam gaṇhāti, so bhikkhu pārājiko hoti asamvāso.

Optionally, after "a" the inflection "nā" is changed to "so".

Examples: atthaso = attha + nā ("nā" is changed to "so").

Why it is said "optionally"? To allow exceptions to this rule such as in "pādena..."

106. 313. Dīgh'-orehi (274).

Dīgha ora icc' etehi **smā**vacanassa **soā**deso hoti vā.

Dīghaso (Vin. i, 227), oraso; dīghamhā, oramhā.

Dīgh'-orehi ti kimattham? Saramhā, vacanamhā.

Optionally, after "dīgha" and "ora" the inflection "smā" is changed to "so".

Examples: dīghaso = dīgha + nā ("nā" is changed to "so").

Why it is said "after 'dīgha' and 'ora'"? To prevent the operation of this rule when there are not "dīgha" and "ora" such as in "saramhā..."

107. 69. Sabbayo-nīnam ā e (275, 277).

Tasmā akārato sabbesaṃ **yo-nīnam ā-e**ādesā honti vā yathāsaṅkhyāṃ.

Purisā, purise; rūpā, rūpe.

Vā ti kimatthaṃ? Aggayo, munayo, isayo.

Yo-nīnan ti kimatthaṃ? Purisassa, rūpassa.

Akārato ti kimatthaṃ? Daṇḍino, aṭṭhīni, aggī, pajjalanti, munī caranti.

Optionally, after "a", all "yo" and "nī" are changed to "ā" and "e" respectively.

Examples: purisā = purisa + yo ("yo" is changed "ā"; "a" is elided by Kac. 83).

Why it is said "optionally"? To allow exceptions to this rule such as in "aggayo..."

Why it is said "of 'yo' and 'nī'"? To prevent the operation of this rule when there are no "yo" and "nī" such as in "purisassa..."

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "daṇḍino..."

108. 90. Smā-smimnam vā (276).

Tasmā akārato sabbesaṃ **smā smim** icc' etesaṃ **ā-e**ādesā honti vā yathāsaṅkhyāṃ.

Purisā, purisasmā, purise, purisasmim.

Akārato ti kimatthaṃ? Daṇḍinā, daṇḍismim; bhikkhunā, bhikkhusmim.

Optionally, after "a", all "smā" and "smim" are changed to "ā" and "e" respectively.

Examples: purisā = purisa + smā ("smā" is changed to "ā"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "daṇḍinā..."

109. 304. Āya catutthekavacanassa tu (279-80)²⁰.

²⁰ Mog. ii, 44. Suttam pi passitabbam.

Tasmā akārato catutthekavacanassa āyādeso hoti vā.

Atthāya hitāya sukhāya devamanussānaṃ Buddho loke uppajjati (A. i, 21).

Ato ti kimatthaṃ? Isissa.

Catutthī ti kimatthaṃ? Purisassa mukhaṃ.

Ekavacanasse ti kimatthaṃ? Purisānaṃ dadāti.

Vā ti kimatthaṃ? Dātā hoti samaṇassa vā brāhmaṇassa vā.

Tuggahaṇen' atthaṇ ca hoti. Atthatthaṃ, hitatthaṃ, sukhatthaṃ.

Optionally, after "a", there is substitution of the fourth inflection singular into "āya".

Examples: atthāya = attha + sa ("sa" is changed to "āya"; "a" is elided by Kac. 83).

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "isissa", etc.

Why it is said "fourth (inflection)"? To prevent the operation of this rule when there is no fourth inflection such as in "purisassa mukhaṃ", etc.

Why it is said "singular"? To prevent the operation of this rule when there is no singular such as in "purisānaṃ dadāti", etc.

Why it is said "optionally"? To allow exceptions to this rule such as in "dātā hoti samaṇassa vā brāhmaṇassa vā", etc.

By taking "tu" there is also substitution by "atthaṃ". Examples: atthatthaṃ = attha + sa (by "tu" of this sutta "sa" is changed to "atthaṃ"; "a" is elided by Kac. 83).

110. 201. Tayo n' eva ca sabbanāmehi (281)²¹.

Tehi sabbanāmehi akāraṇtehi **smā smiṃ sa-ekavacana** icc' etesaṃ²² tayo **ā-e-āyā**desā n' eva honti.

Sabbasmā, sabbasmim, sabbassa. Yasmā, yasmim, yassa. Tasmā, tasmim, tassa. Kasmā, kasmim, kassa. Imasmā, imasmim, imassa.

²¹ Mog. ii, 44. Suttam pi passitabbaṃ.

²² Smā smiṃ sa ekavacana icc' etesaṃ (K).

Sabbanāmechi ti kimattham? Pāpā, pāpe, pāpāya.

Caggahaṇam anuḍḍhanattham.

After those pronouns ending in "a", "smā", "smim", and "sa", that is a singular (inflection), are not changed to the following three: "ā", "e", and "āya".

Examples: sabbasmā = sabba + smā ("smā" is not changed to "ā").

Why it is said "after pronouns"? To prevent the operation of this rule when there are not pronouns such as in "pāpā..."

"Ca" is for dragging.

Comment [UN19]: for draggin "ato" from "ato n' ena" (Kac. 103). That is according to Nyāsa, but Padarūpasiddhi says differently.

111. 179. Ghato nādīnam (283).

Tasmā **ghato nādīnam** ekavacanānam vibhattigaṇānam **āyā**deso hoti.

Kaññāya kataṃ kammaṃ, kaññāya dīyate, kaññāya nissaṭṭhaṃ vattham.
Kaññāya pariggaho, kaññāya patiṭṭhitaṃ sīlam.

Ghato ti kimattham? Rattiyā, itthiyā, dhenuyā, vadhuyā.

Nādīnam iti kimattham? Kaññam passati; vijjam, vīṇam, gaṅgam.

Ekavacanānam iti kimattham? Sabbāsu, yāsu, tāsu, kāsu, imāsu, pabhāsu.

After "gha", the group of singular inflections beginning with "nā" is changed to "āya".

Examples: kaññāya = kaññā + nā ("ā" of "kaññā" is named "gha"; "nā" is changed to "āya"; "ā" is elided by Kac. 83).

Why it is said "after 'gha'"? To prevent the operation of this rule when there is no "gha" such as in "rattiyā..."

Why it is said "'nā', etc."? To prevent the operation of this rule when there are no "nā" and others such as in "kaññam passati..."

Why it is said "singular"? To prevent the operation of this rule when there is no singular such as in "sabbāsu..."

112. 183. Pato yā (284).

Tasmā **pato** **nā**dīnam ekavacanānam vibhattigaṇānam **yā**ādeso hoti.

Rattiyā, itthiyā, deviyā, dhenuyā, yāguyā, vadhuyā.

Nādīnam iti kimattham? Rattī, rattim; itthī, itthim.

Pato ti kimattham? Kaññāya, vīṇāya, gaṅgāya, pabhāya, sobhāya.

Ekavacanānam iti kimattham? Rattīnam, itthīnam.

After "pa", the group of singular inflections beginning with "nā" is changed to "yā".

Examples: rattiyā = ratti + nā ("i" of "ratti" is named "pa"; "nā" is changed to "yā").

Why it is said "'nā', etc."? To prevent the operation of this rule when there are no "nā", etc., such as in "ratti..."

Why it is said "after 'pa'"? To prevent the operation of this rule when there is no "pa" such as in "kaññāya..."

Why it is said "singular"? To prevent the operation of this rule when there is no singular inflection such as in "rattīnam..."

113. 132. Sakhato gass' e vā (285-6).

Tasmā **sakhato** **gassa** **akāra-ākāra-ikāra-īkāra-ekārādesā** honti vā.

Bho sakha, bho sakhā, bho sakhi, bho sakhī, bho sakhe.

Optionally, "ga" after "sakha" is changed to "a", "ā", "ī", "ī", and "e".

Examples: sakha = sakha + si ("si" is named "ga"; "ga" is changed to "a"; by Kac. 83 "a" is elided).

114. 178. Ghat' e ca (288).

Tasmā **ghato** **gassa** **ekārādeso** hoti.

Bhoti ayye, bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

Caggahaṇam **avadhāraṇa**ttham. Sanniṭṭhānam.

Comment [UN20]: avadhāraṇa has two meanings: (1) prevention and (2) fixedness. Here fixedness is meant (sanniṭṭhānam means fixedness).

"Ga" after "gha" is changed to "e".

Examples: ayye = ayyā + si ("ā" is named "gha"; "si" is named "ga"; "ga" is changed to "e"; "ā" is elided by Kac. 83).

"Ca" is for fixedness.

115. 181. Na ammādito (290).

Tato **ammādito** gassa ekārattaṃ na hoti.

Bhoti ammā, bhoti annā, bhoti ambā, bhoti tātā.

Ammādito ti kimatthaṃ? Bhoti kaññe.

"Ga" after "ammā", etc., is not changed to "e".

Examples: ammā = ammā + si ("si" is named "ga" and elided; here "ga" is not changed to "e" because there is "ammā").

Why it is said "after 'ammā', etc."? To prevent the operation of this rule when there is no "ammā", etc., such as in "bhoti kaññe", etc.

116. 197. Akatarassā lato yv ālapanassa ve-vo (291).

Tasmā akatarassā **lato yv**ālapanassa **ve-vo**ādesā honti.

Bhikkhave, bhikkhavo; hetave, hetavo.

Akatarassā ti kimatthaṃ? Sayambhuvo.

Lato ti kimatthaṃ? Nāgiyo, dhenuyo, yāguyo.

Ālapanasse ti kimatthaṃ? Te hetavo, te bhikkhavo.

After "la", that is not shortened, vocative "yo" is changed to "ve" and "vo".

Example: bhikkhave = bhikkhu + yo ("u" is named "la"; "yo" is changed to "ve"; by Kac. 97 "u" is changed to "a").

Why it is said "that is not shortened"? To prevent the operation of this rule when "la" is shortened such as in "sayambhuvo", etc. Sayambhuvo = sayambhū + yo ("u" is named "la"; "ū" is changed to "u" by Kac. 84; because "ū" is shortened, there is no operation of this rule; "yo" is changed to "vo" by Kac. 119).

Why it is said "after 'la'"? To prevent the operation of this rule where there is no "la" such as in "nāgiyo", "dhenuyo", "yāguyo", etc.

Why it is said "of vocative"? To prevent the operation of this rule when there is no vocative such as in "te hetavo", "te bhikkhavo", etc.

117. 124. Jha-lato sassa no vā (292).

Tasmā **jha-lato sassa** vibhattissa **no**ādeso hoti vā.

Aggino, aggissa; sakhino, sakhissa; daṇḍino, daṇḍissa; bhikkhuno, bhikkhussa; sayambhuno, sayambhussa.

Sasse ti kimattham? Isinā, bhikkhunā.

Jha-lato ti kimattham? Purisassa.

Optionally, after "jha" and "la", the inflection "sa" is changed to "no".

Examples: aggino = aggi + sa ("i" is named "jha"; "sa" is changed to "no");
bhikkhuno = bhikkhu + sa ("u" is named "la"; "sa" is changed to "no").

Why it is said "of 'sa'"? To prevent the operation of this rule when there is no "sa" such as in "isinā", "bhikkhunā", etc.

Why it is said "after 'jha' and 'la'"? To prevent the operation of this rule when there is no "jha" or "la" such as in "purisassa", etc.

118. 146. Gha-pato ca yonam lopo (293).

Tehi **gha pa jha la** icc' etehi yonam lopo hoti vā.

Kaṇṇā, kaṇṇāyo; rattī, rattīyo; itthī, itthīyo; yāgū, yāguyo; vadhū, vadhuyo.
Aggī, aggayo; bhikkhū, bhikkhavo; sayambhū, sayambhuvo; aṭṭhī, aṭṭhīni; āyū, āyūni.

Caggahanam anukaḍḍhanattham.

Optionally, after "gha", "pa", "jha", and "la", there elision of "yo".

Examples: kaṇṇā = kaṇṇā + yo ("ā" is named "gha"; "yo" is elided).

"Ca" is for dragging.

Comment [UN21]: "ca" is for dragging "jha" and "la".

119. 155. Lato vokāro ca (294).

Tasmā **lato yonam vokāro** hoti vā.

Bhikkhavo, bhikkhū; sayambhuvo, sayambhū.

Kāraggaṇam kimattham? **Yonam no** ca hoti. Jantuno.

Caggagaṇam avadhāraṇattham. Amū purisā tiṭṭhanti. Amū purise passatha.

Optionally, after "la", yo is changed to "vo".

Examples: bhikkhavo = bhikkhu + yo ("u" is named "la"; "u" is changed to "a" by Kac. 97; "yo" is changed to "vo").

What is the purpose of taking "kāra" (in the sutta)? Also "yo" is changed to "no" such as in "jantuno", etc.

"Ca" for preventing. Examples: amū = amu + yo ("u" is named "la"; because of "ca", "yo" is not changed to "no"; "yo" is elided by Kac. 118; "u" is lengthened by Kac. 88).

Iti nāma-kappe paṭhamo kaṇḍo

DUTIYA-KAṆḌA

120. 243. Amhassa mamaṁ savibhattissa se (295).

Sabbass' eva **amhasaddassa savibhattissa mamaṁādeso** hoti **se** vibhattimhi.

Mamaṁ diṃyate purisena. Mamaṁ pariggaho.

When the inflection "sa" follows, all of the word "amha" together with the inflection is changed to "mamaṁ".

Examples: mamaṁ = amha + sa ("amha" together with the inflection "sa" is changed to "mamaṁ").

121. 233. Mayam yomhi paṭhame (296).

Sabbass' eva **amhasaddassa savibhattissa mayamādeso** hoti **yomhi paṭhame**.

Mayaṃ gacchāma. Mayaṃ dema.

Amhasse ti kimatthaṃ? Purisā tiṭṭhanti.

Yomhi kimatthaṃ? Ahaṃ gacchāmi.

Paṭhame ti kimatthaṃ? Amhākaṃ passasi tvaṃ.

When the first (inflection) "yo" follows, all of the word "amha" together with the inflection is changed to "mayaṃ".

Examples: mayaṃ = amha + yo ("amha" together with the inflection "yo" is changed to "mayaṃ").

Why it is said "of 'amha'"? To prevent the operation of this rule when there is no "amha" such as in "purisā tiṭṭhanti", etc.

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "ahaṃ gacchāmi", etc.

Why it is said "when the first (inflection) follows"? To prevent the operation of this rule when "yo" is not the first inflection such as in "amhākaṃ passasi tvaṃ", etc.

122. 99. Ntussa nto (297).

Sabbass' eva **ntupaccayassa** savibhattissa **nto**ādeso hoti **yomhi** paṭhame.

Guṇavanto tiṭṭhanti.

Ntusse ti kimatthaṃ? Sabbe sattā gacchanti.

Paṭhame ti kimatthaṃ? Guṇavante passanti janā.

When the first (inflection) "yo" follows, all of suffix "ntu" together with the inflection is changed to "nto".

Examples: guṇavanto = guṇavantu + yo ("ntu" together with the inflection "yo" is changed to "nto").

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "sabbe sattā gacchanti", etc.

Why it is said "when the first (inflection) follows"? To prevent the operation of this rule when the first inflection does not follow such as in "guṇavante passanti janā", etc.

123. 103. Ntassa se vā (298).

Sabbass' eva **ntu**paccayassa savibhattissa **ntassā**deso hoti vā **se** vibhattimhi.

Sīlavantassa jhāyino (Khu. i, 29), sīlavato jhāyino vā.

Se ti kimattham? Sīlavā tiṭṭhati.

Optionally, when the inflection "sa" follows, all of suffix "ntu" together with the inflection is changed to "ntassa".

Examples: sīlavantassa = sīlavantu + sa ("ntu" together with the inflection "sa" is changed to "ntassa").

Why it is said "when 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "sīlavā tiṭṭhati", etc.

124. 98. Ā simhi (299).

Sabbass' eva **ntu**paccayassa savibhattissa **ā**deso hoti **simhi** vibhattimhi.

Guṇavā, paññavā, sīlavā, balavā, dhanavā, mahimā, satimā (M. i, 70), dhitimā (S. i, 170).

Ntusse ti kimattham? Puriso tiṭṭhati.

Simhī ti kimattham? Sīlavanto tiṭṭhanti.

When the inflection "si" follows, all the suffix "ntu" together with the inflection is changed to "ā".

Examples: guṇavā = guṇavantu + si ("ntu" together with the inflection "si" is changed to "ā"; "a" is elided by Kac. 83).

Why it is said "of 'ntu'"? To prevent the operation of this rule when there is no "ntu" such as in "puriso tiṭṭhati", etc.

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "sīlavanto tiṭṭhanti", etc.

125. 198. Añ napuṃsake (300-1).

Sabbass' eva **ntupaccayassa** savibhattissa **am̐**ādeso hoti **simhi** vibhattimhi napuṃsake vattamānassa²³.

Guṇavaṃ cittam̐ tiṭṭhati; rucimam̐ puppham̐ virocati.

Simhi ti kimattham̐? Vaṇṇavantam̐ agandhakam̐ virūḷhapuppham̐ passasi tvam̐.

When the inflection "si" follows, all the suffix "ntu", which is in the neuter, together with the inflection is changed to "am̐".

Example: guṇavaṃ = guṇavantu + si ("ntu" together with the inflection "si" is changed to "am̐"; "a" is elided by Kac. 83).

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "vaṇṇavantam̐..."

126. 101. **Avañṇā ca ge** (301-2).

Sabbass' eva **ntupaccayassa** savibhattissa **am̐-avañṇā** ca honti **ge** pare.

Bho guṇavaṃ, bho guṇava, bho guṇavā.

Caggahaṇam̐ anukaḍḍhanattham̐.

When "ga" follows, all the suffix "ntu" together with the inflection is changed to "am̐", "a", and "ā".

Examples: guṇavaṃ = guṇavantu + si ("si" is named "ga"; "ntu" together with the inflection "si" is changed to "am̐"; "a" is elided is by Kac. 83).

"Ca" is for dragging.

Comment [UN22]: For dragging "am̐", so it does not follow to next sutta.

127. 102. **To-ti-tā sa smim̐-nāsu** (303).

Sabbass' eva **ntupaccayassa** savibhattissa **to-ti-tā**desā honti vā **sa smim̐ nā** icc' etesu yathāsaṅkhyam̐.

Guṇavato, guṇavantassa; guṇavati, guṇavantasmim̐; guṇavatā, guṇavantena; satimato, satimantassa; satimati, satimantasmim̐; satimatā, satimantena.

Etesvī ti kimattham̐? Guṇavā. Satimā (M. i, 70).

²³ Vattamānassa liṅgassa (Si).

Optionally, when "sa", "smim", and "nā" follows, all the suffix "ntu" together with the inflection is changed to "to", "ti", and "tā" respectively.

Examples: guṇavato = guṇavantu + sa ("ntu" together with the inflection "sa" is changed to "to").

Why it is said "when these follow"? To prevent the operation of this rule when these do not follow such as in "guṇavā", "satimā", etc.

128. 104. Naṁmhi taṁ vā (304).

Sabbass' eva ntupaccayassa savibhattissa taṁādeso hoti vā naṁmhi vibhattimhi.

Guṇavataṁ, guṇavantānaṁ; satimataṁ, satimantānaṁ.

Naṁmhi ti kimatthaṁ? Guṇavanto tiṭṭhanti. Satimanto tiṭṭhanti.

Optionally, when the inflection "naṁ" follows, all the suffix "ntu" together with the inflection is changed to "taṁ".

Examples: guṇavataṁ = guṇavantu + naṁ ("ntu" together with inflection "naṁ" is changed to "taṁ").

Why it is said "when (the inflection) 'naṁ' follows"? To prevent the operation of this rule when "naṁ" does not follow such as in "guṇavanto tiṭṭhanti..."

129. 222. Imass' idam aṁ-sisu napuṁsake (305).

Sabbass' eva imasaddassa savibhattissa idaṁādeso hoti vā aṁ-sisu napuṁsake vattamānassa²⁴.

Idaṁ cittaṁ passasi; idaṁ cittaṁ tiṭṭhati; imaṁ cittaṁ passasi; imaṁ cittaṁ tiṭṭhati.

Napuṁsake ti kimatthaṁ? Imaṁ purisaṁ passasi. Ayaṁ puriso tiṭṭhati.

Optionally, when "aṁ" and "si" follow, all the stem "ima", that is in the neuter, together with the inflection is changed to "idaṁ".

Comment [UN23]: "sadda" here is better to translate as stem.

²⁴ Vattamānassa liṅgassa (Si).

Examples: idaṃ = ima + aṃ ("ima" together with the inflection "aṃ" is changed to "idaṃ").

Why it is said "in the neuter"? To prevent the operation of this rule when it is not neuter such as in "imaṃ purisaṃ passasi"; "ayaṃ puriso tiṭṭhati", etc.

130. 225. Amuss' āduṃ (308).

Sabbass' eva **amus**addassa savibhattissa **adum**ādeso hoti **aṃ-si**su napuṃsake vattamānassa²⁵.

Aduṃ (Khu. v, 34) pupphaṃ passasi; adum (Khu. v, 34) pupphaṃ virocati.

Napuṃsake ti kimatthaṃ? Amuṃ (M. i, 210) rājānaṃ passasi; asu (D. ii, 162) rājā tiṭṭhati.

When "aṃ" and "si" follow, all the stem "amu", that is in the neuter, together with the inflection is changed to "adum".

Examples: adum = amu + aṃ ("amu" together with the inflection "aṃ" is changed to "adum").

Why it is said "in the neuter"? To prevent the operation of this rule when it is not neuter such as in "amuṃ rājānaṃ passasi"; "asu rājā tiṭṭhati", etc.

131. 0. Itthi-puma-napuṃsaka-saṅkhyāṃ.

"Itthi-puma-napuṃsaka-saṅkhyāṃ" icc' etaṃ adhi-kāratthaṃ²⁶ veditabbaṃ.

(This sutta) "itthi-puma-napuṃsaka-saṅkhyāṃ" is for **dragging**.

Comment [UN24]: It means it will follow to other suttas.

132. 228. Yosu dvinnāṃ dve ca (310).

Dvinnāṃ saṅkhyānaṃ itthi-puma-napuṃsake vattamānānaṃ savibhattīnaṃ **dve** hoti **yo** icc' etesu.

Dve itthiyo, dve dhammā, dve rūpani.

Yosvī ti kimatthaṃ? Dvīsu.

²⁵ Vattamānassa liṅgassa (Sī).

²⁶ Adhi-kāratthaṃ (Sī).

Caggahaṇena duve dvaya ubha ubhaya duvi ca honti **yo nā aṃ nam** icc' etesu.
Duve (DA. i, 58) samaṇā. Duve (DA. i, 58) brāhamaṇā. Duve (DA. i, 58) janā.
Dvayena, dvayaṃ (Vin. i, 24; VinA. i, 105). Ubhinnaṃ (Khu. v, 18). Ubhayesaṃ
duvinnāṃ.

When "yo" follows, the number "dvi", that is feminine, masculine, and neuter,
together with the inflection is changed to "dve".

Examples: dve = dvi + yo ("dvi" together with the inflection "yo" is changed to
"dve").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo"
does not follow such as in "dvīsu", etc.

By taking "ca", when "yo", "nā", "aṃ", and "nam" follow, there are also
(substitutions by) "duve", "dvaya", "ubha", "ubhaya", and "duvi". Examples: duve =
dvi + yo ("dvi" together with the inflection "yo" is changed to "duve").

133. 230. **Ti-catunnaṃ tisso catasso tayo cattāro tīṇi cattāri** (311).

Ti-catunnaṃ saṅkhyānaṃ itthi-puma-napuṃsake vattamānānaṃ
savibhattānaṃ **tisso catasso tayo cattāro tīṇi cattāri** icc' ete ādesā honti yathāsaṅkyaṃ
yo icc' etesu.

Tisso vedanā (D. iii, 181); catasso disā; tayo janā (Khu. v, 196), jane; cattāro
purisā, purise; tīṇi āyatanāni; cattāri ariyasaccāni (Khu. i, 3).

Yosvī ti kimatthaṃ? Tīsu, catūsu.

When "yo" follows, the numbers "ti" and "catu", that are feminine, masculine, and
neuter, together with the inflections are changed to "tisso", "catasso", "tayo",
"cattāro", "tīṇi", "cattāri" respectively.

Examples: tisso = ti + yo ("ti", that is feminine, together with the inflection "yo" is
changed to "tisso").

Why it is said "when 'yo' follows"? To prevent the operation of this rule when "yo"
does not follow such as in "tīsu", "catūsu", etc.

134. 251. **Pañcādīnam akāro** (247).

Pañcādīnaṃ saṅkyānaṃ itthi-puma-napumsake vattamānānaṃ savibhattissa antassa sarassa **akāro** hoti **yo** icc' etesu.

Pañca, pañca; cha, cha; satta, satta; aṭṭha, aṭṭha; nava, nava; dasa, dasa.

Pañcadīnaṃ iti kimatthaṃ? Dve, tayo.

When "yo" follows, the last vowel together with the inflection of the the numbers "pañca", etc., that are feminine, masculine, and neuter, is changed to "a".

Comment [UN25]: This sutta is to prevent the operation of the sutta Kac. 107.

Examples: pañca = pañca + yo ("a" of "pañca" together with the inflection "yo" is changed to "a").

Why it is said "of the numbers 'pañca', etc."? To prevent the operation of this rule when there no "pañca", etc., such as in "dve", "tayo", etc.

135. 118. **Rājassa rañño rājino se** (314).

Sabbass' eva **rājas**addassa savibhattissa **rañño rājino** icc' ete ādesā honti **se** vibhattimhi.

Rañño, rājino (Khu. i, 324).

Se ti kimatthaṃ? Raññā.

When the inflection "sa" follows, all the stem "rāja" together with the inflection is changed to "rañño" and "rājino".

Examples: rañño = rāja + sa ("rāja" together with the inflection "sa" is changed to "rañño").

Why it is said "when 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "raññā", etc.

136. 119. **Raññaṃ naṃmhi vā** (315).

Sabbass' eva **rājas**addassa savibhattissa **raññaṃ**ādeso hoti vā **naṃmhi** vibhattimhi.

Raññaṃ, rājūnaṃ (Khu. i, 88) idaṃ raṭṭhaṃ.

Optionally, when the inflection "naṃ" follows, all the stem "rāja" together with the inflection is changed to "raññaṃ".

Examples: raññaṃ = rāja + naṃ ("rāja" together with the inflection "naṃ" is changed to "raññaṃ").

137. 116. Nāmhī rañña vā (316).

Sabbass' eva **rājas**saddassa savibhattissa **rañña**ādeso hoti vā **nāmhī** vibhattimhi.

Tena rañña kataṃ, rājena vā kataṃ.

Nāmhī ti kimatthaṃ? Rañño santakaṃ.

Optionally, when the inflection "nā" follows, all the stem "rāja" together with the inflection is changed to "rañña".

Examples: rañña = rāja + nā ("rāja" together with the inflection "nā" is changed to "rañña").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when "nā" does not follow such as in "rañño santakaṃ", etc.

138. 121. Smimmi raññe rājini (317).

Sabbass' eva **rājas**saddassa savibhattissa **raññe-rājini** icc' ete ādesā honti **smimmi** vibhattimhi.

Raññe, rājini sīlaṃ tiṭṭhati.

When the inflection "smim" follows, all the stem "rāja" together with the inflection is changed to "raññe", and "rājini".

Examples: raññe = rāja + smim ("rāja" together with the inflection "smim" is changed to "raññe").

139. 245. Tumh'-āmhākam²⁷ tayi mayi (318).

Sabbessam **tumha-amha**saddānaṃ savibhattīnaṃ **tayi mayi** icc' ete ādesā honti yathāsaṅkhyāṃ **smimmi** vibhattimhi.

Tayi, mayi.

²⁷ Tumhamhānaṃ (Sī).

Smiṁmhī ti kimatthaṁ? Tvaṁ bhavasi. Ahaṁ bhavāmi.

When the inflection "smiṁ" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tayi" and "mayi" respectively.

Examples: tayi = tumha + smiṁ ("tumha" together with "smiṁ" is changed to "tayi").

Why it is said "when (the inflection) 'smiṁ' follows"? To prevent the operation of this rule when "smiṁ" does not follow such as in "tvaṁ bhavasi", "ahaṁ bhavāmi", etc.

140. 232. Tvam-aham simhi ca (319-20).

Sabbesaṁ **tumha-amha**saddānaṁ savibhattīnaṁ **tvam-aham** icc' ete ādesā honti yathāsaṅkhyāṁ **simhi** vibhattimhi.

Tvaṁ, ahaṁ.

Simhi ti kimatthaṁ? Tayi, mayi.

Caggahaṇena tuvaṁ ca hoti. Tuvaṁ satthā (M. ii, 354).

When the inflection "si" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tvaṁ" and "ahaṁ" respectively.

Examples: tvaṁ = tumha + si ("tumha" together with the inflection "si" is changed to "tvaṁ").

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "tayi", "mayi", etc.

By taking "ca", there is also "tuvaṁ". Example: tuvaṁ = tumha + si ("tumha" together with inflection "si" is changed to "tuvaṁ").

141. 241. Tava-mama se.

Sabbesaṁ **tumha-amha**saddānaṁ savibhattīnaṁ **tava mama** icc' ete ādesā honti yathāsaṅkhyāṁ **se** vibhattimhi.

Tava, mama.

Se ti kimattham? Tayi, mayi.

When the inflection "sa" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tava" and "mama" respectively.

Examples: tava = tumha + sa ("tumha" together with the inflection "sa" is changed to "tava").

Why it is said "when (the inflection) 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "tayi", "mayi", etc.

142. 242. **Tuyham mayhañ ca** (321).

Sabbesam **tumha-amhasaddānam** savibhattīnam **tuyham mayham** icc' ete ādesā honti yathāsankhyam **se** vibhattimhi.

Tuyham, mayham dhanam dīyate.

Se ti kimattham? Tayā, mayā.

When the inflection "sa" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tuyham" and "mayham" respectively.

Examples: tuyham = tumha + sa ("tumha" together the inflection "sa" is changed to "tuyham").

Why it is said "when (the inflection) 'sa' follows"? To prevent the operation of this rule when "sa" does not follow such as in "tayā", "mayā", etc.

143. 235. **Tam-mam aṁmhi** (322).

Sabbesam **tumha-amhasaddānam** savibhattīnam **tam mam** icc' ete ādesā honti yathāsankhyam **aṁmhi** vibhattimhi.

Tam, mam.

Aṁmhi ti kimattham? Tayā, mayā.

When the inflection "am" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tam" and "mam" respectively.

Examples: tam = tumha + am ("tumha" together with the inflection "am" is changed to "tam")

Why it is said "when (the inflection) 'am' follows"? To prevent the operation of this rule when the inflection "am" does not follow such as in "tayā", "mayā", etc.

144. 234. Tavaṁ mamañ ca navā (322).

Sabbesaṁ **tumha-amhasaddānaṁ** savibhattīnaṁ **tavaṁ-mamañ** icc' ete ādesā honti navā yathāsaṅkhyāṁ **aṁ**hi vibhattimhi.

Tavaṁ, mamañ passati.

Navā ti kimatthaṁ? Taṁ, mañ passati.

Caggahaṇam anukaḍḍhanatthaṁ.

Optionally, when the inflection "am" follows, all the stems "tumha" and "amha" together with the inflection are changed to "tavaṁ" and "mamañ" respectively.

Examples: tavaṁ = tumha + aṁ ("tumha" together with the inflection "am" is changed to "tavaṁ").

Why it is said "optionally"? To allow exceptions to this rule such as in "tañ, mañ passati", etc.

145. 238. Nāmhī tayā mayā (323).

Sabbessaṁ **tumha-amhasaddānaṁ** savibhattīnaṁ **tayā mayā** icc' ete ādesā honti yathāsaṅkhyāṁ **nā**mhī vibhattimhi.

Tayā, mayā kataṁ.

Nāmhī ti kimatthaṁ? Tumhehi, amhehi.

When the inflection "nā" follows, all the stems "tumha" and "amha" together with the inflections are changed to "tayā" and "mayā" respectively.

Examples: tayā = tumha + nā ("tumha" together with the inflection "nā" is changed to "tayā").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when "nā" does not follow such as in "tumhehi", "amhehi", etc.

146. 236. Tumhassa tuvaṁ-tvaṁ 'mhi (324).

Sabbassa **tumhasaddassa** savibhattissa **tuvaṃ tvaṃ** icc' ete ādesā honti **aṃ**hi vibhattimhi.

Kaṇṇarassa²⁸ **tuvaṃ maṇṇe**, kaṭṭhassa **tvaṃ maṇṇe**.

When the inflection "aṃ" follows, all the stem "tumha" together with the inflection is changed to "tuvaṃ" and "tvaṃ".

Examples: tuvaṃ = tumha + aṃ ("tumha" together with the inflection "aṃ" is changed to "aṃ").

147. 246. Padato dutiyā-datutthī-chaṭṭhīsu vo-no (325).

Sabbesaṃ **tumha-amhasaddānaṃ** savibhattīnaṃ yadā padasmā paresaṃ **vo-no** ādesā honti navā yathāsaṅkyaṃ **dutiyā catutthī chaṭṭhī** icc' etesu bahuvacanesu.

Pahāya vo bhikkhave gamissāmi (Khu. iv, 265); mā no ajja vikantimsu (Khu. vi, 93) rañño sūdā mahānase. Evaṃ **dutiyatthe**.

Dhammaṃ vo bhikkhave desessāmi (M. iii, 86); saṃvibhajetha no rajjena (D. ii, 188). Evaṃ **catutthyatthe**.

Tuṭṭho 'smi vo bhikkhave pakatiyā (Khu. vi, 89); satthā no Bhagavā anuppatto (M. i, 266). Evaṃ **chaṭṭhyatthe**.

Navā ti kimatthaṃ? Eso amhākaṃ satthā.

Tumha-mhākaṃ iti kimatthaṃ? Ete isayo passasi.

Padato ti kimatthaṃ? Tumhākaṃ satthā.

Etevī ti kimatthaṃ? Gacchatha tumhe.

Optionally, when the second, fourth, and sixth (inflections) in the plural follow, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "vo" and "no" respectively.

Examples: vo = tumha + yo ("tumha" together with the second plural inflection "yo" is changed to "vo").

Examples: vo = tumha + naṃ ("tumha" together with the fourth plural inflection "naṃ" is changed to "vo")

²⁸ Kaṇṇara, kaṇṇara (k).

Examples: vo = tumha + naṁ ("tumha" together with the sixth plural inflection "naṁ" is changed to "vo").

Why it is said "optionally"? To allow exceptions to this rule such as in "eso amhākaṁ satthā", etc.

Why it is said "of 'tumha' and 'amha'"? To prevent the operation of this rule when there are no "tumha" and "amha" such as in "ete isayo passasi", etc.

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tumhākaṁ satthā", etc.

Why it is said "second, fourth, and sixth (inflection) follow"? To prevent the operation of this rule when the second, fourth, and sixth inflections do not follow such as in "gacchatha tumhe", etc.

148. 247. Te-me 'kavacanesu ca (326).

Sabbesaṁ **tumha-amha**saddānaṁ savibhattīnaṁ yadā padasmā paresaṁ **te me** ādesā honti yathāsaṅkhyāṁ **catutthi caṭṭhi** icc' etesu ekavacanesu.

Dadāmi te gāmaṇḍarāṇi pañca (Khu. v, 229); dadāhi me gāmaṇḍaraṁ (Khu, v, 227); idaṁ te raṭṭhaṁ (Khu. vi, 66, 131); ayaṁ me putto.

Padato ti kimatthaṁ? Tava ñāti, mama ñāti.

When the fourth and sixth (inflections) in the singular follow, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "te" and "me" respectively.

Examples: te = tumha + sa ("tumha" together with the fourth singular inflection "sa" is changed to "te").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tava ñāti", "mama ñāti", etc.

149. 248. Na aṁmhi (327).

Sabbesaṁ **tumha-amha**saddānaṁ savibhattīnaṁ yadā padasmā paresaṁ **te-me** ādesā na honti **aṁmhi** vibhattimhi.

Passeyya taṃ vassasataṃ arogaṃ²⁹ (Khu. vi, 14); so maṃ bravīti³⁰.

When the inflection "aṃ" follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are not changed to "te" and "me".

Examples: taṃ = tumha + aṃ (here "tumha" together with the inflection "aṃ" is not changed to "te", but it is changed to "taṃ" by Kac. 143).

150. 249. Vā tatiye ca (328).

Sabbesaṃ **tumha-amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **te-me**ādesā honti vā yathāsaṅkhyāṃ tatiy'-ekavacane pare.

Kataṃ te pāpaṃ, kataṃ me pāpaṃ, kataṃ tayā pāpaṃ, kataṃ mayā pāpaṃ.

Padato ti kimatthaṃ? Tayā kataṃ, mayā kataṃ.

Optionally, when the third singular inflection follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "te" and "me" respectively.

Examples: te = tumha + nā ("tumha" together with the third singular inflection "nā" is changed to "te").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tayā kataṃ", "mayā kataṃ", etc.

151. 250. Bahuvacanesu vo no (329).

Sabbesaṃ **tumha-amha**saddānaṃ savibhattīnaṃ yadā padasmā paresaṃ **vo-no**ādesā honti yathāsaṅkhyāṃ tatiyābahuvacanesu paresu.

Kataṃ vo kammaṃ, kataṃ no kammaṃ.

Padato ti kimatthaṃ? Tumhehi kataṃ, amhehi kataṃ.

Bahuvacanaggahaṇena yomhi paṭhame **vo-no**ādesā honti. Gāmaṃ vo gaccheyyātha. Gāmaṃ no gaccheyyāma.

²⁹ Ārogyaṃ (K).

³⁰ Mamabravi (K), mamabravīti (Rū).

When the third plural inflection follows, all the stems "tumha" and "amha", that are after the word, together with the inflections are changed to "vo" and "no" respectively.

Examples: vo = tumha + hi ("tumha" together with the third plural inflection "hi" is changed to "vo").

Why it is said "after the word"? To prevent the operation of this rule when they are not after the word such as in "tumhehi kataṃ", "amhehi kataṃ", etc.

By taking "bahuvacana", when the first inflection "yo" follows, there are substitution by "vo" and "no". Examples: vo = tumha + yo (by taking "bahuvacana" in this sutta, "tumha" together with the first inflection "yo" is changed to "vo").

152. 136. **Pumantass' ā simhi** (331-2).

Puma icc' evam antassa savibhattissa **ā**-ādeso hoti **simhi** vibhattimhi.

Pumā tiṭṭhati.

Simhī ti kimatthaṃ? Pumāno tiṭṭhanti.

Antaggahaṇena **maghava yuva** icc' evamādīnam antassa³¹ savibhattissa **ā**-ādeso hoti. Maghavā, yuvā.

When the inflection "si" follows, the end (vowel) of "puma" together with the inflection becomes "ā".

Examples: pumā = puma + si ("si" together with "a" of "puma" becomes "ā").

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "pumāno tiṭṭhanti", etc. Example: pumāno = puma + yo ("a" of "puma" together with "yo" becomes "āno" by Kac. 155).

By taking "anta", the end of "maghava" and "yuva" together with the inflections is changed to "ā". Examples: maghavā = maghava + si ("si" together with "a" of "maghava" is changed to "ā").

153. 138. **Am ālapane-kavacane** (333).

³¹ Maghavayuva icc' evamādīnam antass (Nyā). "Pumantassā simhi" ti ettha antaggahaṇena savibhattissa āttaṃ, atīto addhā, addhāno (Rūṭī, 197-suttaṃ). Maghavayuva icc' evam antassa (K).

Puma icc' evaṃ antassa savibhattissa **am̐**-ādeso hoti ālapan'-ekavacane pare.

He pumaṃ.

Ālapane ti kimatthaṃ? Pumā.

Ekavacane ti kimatthaṃ? He pumāno.

When the vocative singular (inflection) follows, the end (vowel) of "puma" together with the inflection becomes "am̐".

Examples: pumaṃ = puma + si ("si" together with "a" of "puma" is changed to "am̐").

Why it is said "when the vocative (singular) follows"? To prevent the operation of this rule when the vocative does not follow such as in "pumā", etc.

Why it is said "when the (vocative) singular follows"? To prevent the operation of this rule when the (vocative) singular does not follow such as "he pumāno", etc.

154. 0. Samāse ca vibhāsā (334).

Puma icc' evaṃ antassa samāse ca **am̐**-ādeso hoti vibhāsā samāse kate.

Itthi ca pumā ca napuṃsakaṃ ca itthipumannapuṃsakāni.
Itthipumannapuṃsakānaṃ samūho itthipumannapuṃsakasamūho.

Vibhasā ti kimatthaṃ? Itthipumanapuṃsakāni.

Optionally, when a compound is made, the end (vowel) of "puma" becomes "am̐".

Examples: itthipumannapuṃsakāni ("ā" of "puma" becomes "am̐"; "ṃ" becomes "n" by Kac. 31).

Why it is said "optionally"? To allow exceptions to this rule such as in "itthipumanapuṃsakāni".

155. 137. Yos vāno (335).

Puma icc' evaṃ antassa savibhattissa **āno**-ādeso hoti **yosu** vibhattīsu.

Pumāno, he pumāno.

Yosvī ti kimattham? Pumā.

When the inflection "yo" follows, the end (vowel) of "puma" together with the inflection becomes "āno".

Examples: pumāno = puma + yo ("a" of "puma" together with "yo" becomes "āno").

Why it is said "when (the inflection) 'yo' follows"? To prevent the operation of this rule when "yo" does not follow such as in "pumā".

156. 142. Āne smim̐mhi vā.

Puma icc' evam antassa savibhattissa **āne**-ādeso hoti vā **smim̐mhi** vibhattimhi.

Pumāne, pume vā.

Optionally, when the inflection "smim̐" follows, the end (vowel) of "puma" together with the inflection becomes "āne".

Examples: pumāne = puma + smim̐ ("a" of "puma" together with the inflection "smim̐" becomes "āne").

157. 140. Hi-vibhattimhi ca (337-8).

Puma icc' evam antassa **hi** vibhattimhi ca **āne**-ādeso hoti.

Pumānehi, pumānebhi.

Puna **vibhattiggahaṇam** kimattham? **Savibhattiggahaṇa**-nivattanattham.
Pumānehi.

Caggahaṇena maghava yuva icc' evamādīnam antassa³² **āna**-ādeso hoti **si yo aṃ yo** icc' etesu³³ vibhattīsu. **Puma-kamma-thām**antassa c' **ukāro** hoti **sa-smāsu** vibhattīsu. Maghavāno. Maghavānā, maghavānaṃ, maghavāne. Yuvāno, yuvānā, yuvānaṃ, yuvāne; pumuno, pumunā. Kammuno, kammunā. Thāmuno, thāmunā.

When the inflection "hi" follows, the end (vowel) of "puma" becomes "āne".

Examples: pumānehi = puma + hi ("a" of "puma" becomes "āne").

³² Maghavayuva icc' evam antassa (K).

³³ Sabbāsu vibhattīsu (Rū).

Why (the word) "vibhatti" is taken again? To prevent the following of "savibhatti" to this sutta such as in "pumānehi".

By taking "ca", when the inflections "si", "yo", "am", "yo" follow, the end (vowel) of "maghava", "yuva", etc., becomes "āna". And when the inflections "sa" and "smā" follow, the end (vowel) of "puma", "kamma", and "thāma" becomes "u". Examples: maghavāno = maghava + si (by "ca", "a" of "maghava" becomes "āna"; "si" is changed to "o" by Kac. 104).

158. 143. Susmim ā vā (339).

Puma icc' evam antassa **su** icc' etasmim vibhattimhi **ā**-ādeso hoti vā.

Pumāsu, pumesu vā.

Optionally, when the inflection "su" follows, the end (vowel) of "puma" becomes "ā".

Examples: pumāsu = puma + su ("a" of "puma" is changed to "ā").

159. 139. U nāmhi ca (340).

Puma icc' evam antassa **ā-u**-ādesā honti vā **nāmhi** vibhattimhi.

Pumānā, pumunā, pumena vā.

Caggahaṇam anukaḍḍhanattham.

Optionally, when the inflection "nā" follows, the end (vowel) of "puma" becomes "ā" or "u".

Examples: pumānā = puma + nā ("a" of "puma" is changed to "ā").

"Ca" is for dragging.

Comment [UN26]: It is for dragging the "ā"

160. 197. A kammantassa ca (341).

Kamma icc' evam antassa ca **u-a**-ādesā honti vā **nāmhi** vibhattimhi.

Kammunā (Khu. i, 299), kammanā (M. ii, 408), kammena vā.

Caggahaṇena **maghava yuva** icc' evaṃ antassa ā-ādeso hoti kvaci **nā su** icc' etesu vibhattīsu. Maghavānā, maghavāsu, maghavesu, maghavana vā. Yuvānā, yuvāsu, yuvesu, yuvena vā.

Optionally, when the inflection "nā" follows, the end (vowel) of "kamma" becomes "u" or "a".

Examples: kammunā = kamma + nā ("a" of "kamma" is changed to "u").

By taking "ca", optionally, when the inflections "nā" and "su" follow, the end (vowel) of "maghava", "yuva", etc., becomes "ā". Examples: maghavānā = maghava + nā ("a" of "maghava" is changed to "ā").

Iti nāma-kappe dutiyo kaṇḍo

TATIYA-KAṆḌA

161. 244. Tumh'-amhehi nam ākaṃ (344).

Tehi **tumha-amhehi nam**vacanassa **ākaṃ** hoti.

Tumhākaṃ, amhākaṃ.

Nam iti kimatthaṃ? Tumhehi, amhehi.

After (the stems) "tumha" and "amha", the inflection "nam" becomes "ākaṃ".

Examples: tumhākaṃ = tumha + nam ("nam" becomes "ākaṃ"; "a" is elided by Kac. 83).

Why it is said "of 'nam'"? To prevent the operation of this rule when there is no "nam" such as in "tumhehi", "amhehi", etc.

162. 237. Vā yv appaṭhamo (345).

Tehi **tumha-amhehi yo** appaṭhamo **ākaṃ** hoti vā.

Tumhākaṃ passāmi, tumhe passāmi vā. Amhākaṃ passasi, amhe passasi vā.

Yo ti kimatthaṃ? Tumhehi, amhehi.

Appaṭṭhamo ti kimatthaṃ? Gacchatha tumhe, gacchāma mayaṃ.

Vā ti vikappanatthena **yoṇaṃ aṃ ānaṃ** honti. Tumhaṃ, tumhānaṃ. Amhaṃ, amhānaṃ.

Optionally, after (the stems) "tumha" and "amha", "yo", that is not the first (inflection), becomes "ākāṃ".

Examples: tumhākāṃ = tumha + yo ("yo" is changed to "ākāṃ").

Why it is said "yo"? To prevent the operation of this rule when there is no "yo" such as in "tumhehi", "amhehi", etc.

Why it is said "that is not the first (inflection)"? To prevent the operation of this rule when there is the first inflection such as in "gacchatha tumhe" and "gacchāma mayaṃ".

By "vā", showing alternative meaning, "yo" becomes "aṃ" or "ānaṃ". Examples: tumhaṃ = tumha + yo ("yo" becomes "aṃ"); tumhānaṃ = tumha + yo ("yo" becomes "ānaṃ").

163. 240. **Sassa' aṃ** (346).

Tehi **tumha-amhehi sassa** vibhattissa **aṃādeso** hoti vā.

Tumhaṃ dīyate, tava dīyate. Tumhaṃ pariggaho, tava pariggaho. Amhaṃ dīyate, mama dīyate. Amhaṃ pariggaho, mama pariggaho.

Sasse ti kimatthaṃ? Tumhesu, amhesu.

Optionally, after (the stems) "tumha" and "amha", the inflection "sa" becomes "aṃ".

Examples: tumhaṃ = tumha + sa ("sa" becomes "aṃ").

Why it is said "of 'sa'"? To prevent the operation of this rule when there is no "sa" such as in "tumhesu", "amhesu", etc.

164. 200. **Sabbanāmakārat' e paṭṭhamo** (347).

Sabbesaṃ sabbanāmānaṃ **akārato**³⁴ **yo** paṭṭhamo **ettam** āpajjate.

³⁴ Akārato maro (Sī).

Sabbe, ye, te, ke, tumhe, amhe, ime.

Sabbanāmā ti³⁵ kimattham? Devā, asurā, nāgā, gandhabbā, manussā.

Akārato ti kimattham? Amū purisā tiṭṭhanti.

Yo ti kimattham? Sabbo, yo, so, ko, ayaṃ.

Paṭhamaggaṇaṃ uttarasuttattham.

After "a" of all pronouns, (the inflection) "yo", that is the first one, becomes "e".

Examples: sabbe = sabba + yo ("yo" is changed to "e").

Why it is said "of (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as in "devā", etc.

Why it is said "after 'a'"? To prevent the operation of this rule when there is no "a" such as in "amū purisā tiṭṭhanti".

Why it is said "yo"? To prevent the operation of this rule when there is no "yo" such as in "sabbo", etc.

Taking "paṭhama" is to follow to the next sutta.

165. 208. Dvandaṭṭhā vā (348).

Tasmā sabbanām'-akārato dvandaṭṭhā **yo** paṭhamo **ettam** āpajjate vā.

Katarakatame, katarakatamā vā.

Sabbanāmā ti³⁶ kimattham? Devāsuranāgagandhabbamanussā.

Dvandaṭṭhā ti kimattham? Te, sabbe.

Optionally, in a dvanda compound, after (the last) "a" of pronouns, "yo", that is the first (inflection), becomes "e".

Examples: katarakatame = katarakatama + yo ("yo", that is the first inflection, is changed to "e").

³⁵ Sabbanāmānam īti (K).

³⁶ Sabbanāmānam īti (K).

Why it is said "pronouns"? To prevent the operation of this rule when there are not pronouns such as in "devā-sura-nāga-gandhabba-manussā".

Why it is said "in a dvanda compound"? To prevent the operation of this rule when there is no dvanda compound such as in "te" and "sabbe".

166. 209. Nāññaṃ sabbanāmikaṃ (349).

Sabbanāmikaṇaṃ dvandaṭṭhe nāññaṃ kāriyaṃ hoti.

Pubbāparāṇaṃ, pubbuttarāṇaṃ, adharuttarāṇaṃ.

In a dvanda compound of pronouns, except the substitution "e" of the first inflection "yo", the other substitutions ("saṃ", "sānaṃ", etc.) are not done.

Examples: pubbāparāṇaṃ = pubbāpara + naṃ (here "naṃ" is not changed to "saṃ", "sānaṃ", etc.).

167. 210. Bahubbīhimhi ca (351-2).

Bahubbīhimhi ca samāse sabbanāmavidhānaṃ ca nāññaṃ kāriyaṃ hoti.

Piyapubbāya, piyapubbānaṃ, piyapubbe, piyapubbassa.

Ce ti kimatthaṃ? Sabbanāmavidhānaṃ³⁷ hoti. Dakkhiṇapubbassaṃ, dakkhiṇapubbassā, uttarapubbassaṃ, uttarapubbassā.

Optionally, also in an **adjectival** compound (bahubbīhi), the substitution regarding pronouns, other than "e" of the first inflection "yo", does not operate.

Example: piyapubbāya = piyapubbā + smiṃ (here "smiṃ" is not changed to "saṃ" or "sā"; "smiṃ" is changed to "ya" by Kac. 101).

Why it is said "**ca**"? There is substitution regarding pronouns. Examples: dakkhiṇapubbassaṃ = dakkhiṇapubba + smiṃ ("smiṃ" is changed "saṃ"; "s" is inserted by Kac. 63).

Comment [UN27]: Here "ca" means optionally.

168. 203. Sabbato naṃ saṃ-sānaṃ (353, 368).

Sabbato sabbanāmato **naṃ**vacanassa **saṃ sānaṃ** icc' ete ādesā honti.

³⁷ Sabbanāmikavidhānaṃ ca (Sī), Sabbanāmikavidhānaṃ ca (Rū).

Sabbesaṃ, sabbesaṇaṃ, sabbāsaṃ, sabbāsaṇaṃ. Yesaṃ, yesaṇaṃ, yāsaṃ, yāsaṇaṃ. Tesaṃ, tesaṇaṃ, tāsaṃ, tāsaṇaṃ. Kesaṃ, kesaṇaṃ, kāsaṃ, kāsaṇaṃ. Imesaṃ, imesaṇaṃ, imāsaṃ, imāsaṇaṃ. Amūsaṃ, amūsaṇaṃ.

Nam iti kimatthaṃ? Sabbassa, yassa, tassa, kassa. Evaṃ sabbattha.

After all pronouns, the inflection "naṃ" becomes "saṃ" or "saṇaṃ".

Examples: sabbesaṃ = sabba + naṃ ("naṃ" is changed to "saṃ"; "a" is changed to "e" by Kac. 109).

Why it is said "naṃ"? To prevent the operation of this rule when there is no "naṃ" such as in "sabbassa", etc. Everywhere is like this.

169. 117. Rājassa rāju su-naṃ-hi-sū ca (354).

Sabbass' eva **rāja**saddassa **rāju**-ādeso hoti **su naṃ hi** icc' etesu.

Rājūsu, rājūnaṃ, rājūhi, rājūbhi.

Su-naṃ-hi-sū ti kimatthaṃ? Rājā.

Caggahaṇam avadhāraṇatthaṃ. Rājesu, rājānaṃ, rājehi, rājebhi.

When (the inflections) "su", "naṃ", and "hi" follow, all the stem "rāja" becomes "rāju".

Examples: rājūsu = rāja + su ("rāja" becomes "rāju", "u" becomes "ū" by Kac. 89).

Why it is said "when (the inflections) 'su', 'naṃ', and 'hi' follow"? To prevent the operation of this rule when "su", "naṃ", and "hi" do not follow such as in "rājā".

"Ca" is for **prevention**.

Comment [UN28]: To prevent the substitution "rāju". Also there are alternative forms such as "rājesu", etc.

170. 220. Sabbass' imass e vā (356).

Sabbass' eva **imas**saddassa **ekāro** hoti vā **su naṃ hi** icc' etesu.

Esu, imesu; esaṃ, imesaṃ; ehi, ebhi, imehi, imebhi.

Imasse ti kimatthaṃ? Etesu, etesaṃ, etehi, etebhi.

Optionally, when (the inflections) "su", "naṃ", and "hi" follow, all the stem "ima" becomes "e".

Examples: esu = ima + su ("ima" becomes "e").

Why it is said "of 'ima'"? To prevent the operation of this rule when there is no "ima" such as in "etesu", etc.

171. 219. An'-imi nāmhi ca (357).

Imasaddassa sabbass' eva ana imi icc' ete ādesā honti nāmhi vibhattimhi.

Anena dhammadānena. Sukhitā hotu sā pajā.

Iminā Buddhapūjena patvā amataṃ padaṃ.

Nāmhi ti kimatthaṃ? Imesu, imesaṃ, imehi, imebhi.

When the inflection "nā" follows, all the stem "ima" becomes "ana" or "imi".

Examples: anena = ima + nā ("ima" becomes "ana").

Why it is said "when (the inflection) 'nā' follows"? To prevent the operation of this rule when the inflection "nā" does not follow such as in "imesu", etc.

172. 218. Anapuṃsakass' āyaṃ simhi (306-7, 358).

Imasaddassa sabbass' eva anapuṃsakassa āyaṃ-ādeso hoti simhi vibhattimhi.

Ayaṃ puriso, ayaṃ itthī.

Anapuṃsakasse ti kimatthaṃ? Idaṃ cittaṃ tiṭṭhati.

Simhi ti kimatthaṃ? Imaṃ purisaṃ passasi tvaṃ.

When the inflection "si" follows, all the stem "ima", that is not neuter, becomes "ayaṃ".

Examples: ayaṃ = ima + si ("ima" becomes "ayaṃ"; "si" is elided by Kac. 220).

Why it is said "that is not neuter"? To prevent the operation of this rule when it is neuter such as in "idaṃ cittaṃ tiṭṭhati".

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when "si" does not follow such as in "imaṃ purisaṃ passasi tvaṃ".

173. 223. Amussa mo saṃ (359).

Amusaddassa anapuṃsakassa **makāro sakāram** āpajjate vā **simhi** vibhattimhi.

Asu (M. ii, 175) rājā; asu itthī; amuko rājā; amukā itthī.

Anapuṃsakasse ti kimatthaṃ? Aduṃ (Khu. v, 34) pupphaṃ virocati.

Amhasse ti kimatthaṃ? Ayaṃ puriso tiṭṭhati.

Simhī ti kimatthaṃ? Amhaṃ (M. i, 211) purisaṃ passasi.

Optionally, when the inflection "si" follows, "m" of the stem "amu", that is not neuter, becomes "s".

Examples: asu = amu + si ("m" of "amu" is changed to "s"; "si" is elided by Kac. 220).

Why it is said "that is not neuter"? To prevent the operation of this rule when it is neuter such as in "aduṃ pupphaṃ virocati".

Why it is said "of 'amha'"? To prevent the operation of this rule when there is no "amha" such as in "ayaṃ puriso tiṭṭhati".

Why it is said "when (the inflection) 'si' follows"? To prevent the operation of this rule when the inflection "si" does not follow such as in "amhaṃ purisaṃ passasi".

174. 211. Eta-tesaṃ to (360).

Eta ta icc' etesaṃ anapuṃsakānaṃ **takāro sakāram** āpajjate **simhi** vibhattimhi.

Eso puriso, esā itthī; so puriso, sā itthī.

Eta-tesaṃ iti kimatthaṃ? Itaro puriso, itarā itthī.

Anapuṃsakānaṃ iti kimatthaṃ? Etaṃ cittaṃ, etaṃ rūpaṃ; taṃ cittaṃ, taṃ rūpaṃ.

When the inflection "si" follows, "t" of "eta" and "ta", that is not neuter, becomes "s".

Examples: eso = eta + si ("t" of "eta" becomes "s"; "si" is elided by Kac. 220).

Why it is said "of 'eta' and 'ta'"? To prevent the operation of this rule when there are not "eta" or "ta" such as in "itaro puriso", etc.

Why it is said "of not neuter"? To prevent the operation of this rule when it is neuter such as in "etaṃ cittaṃ", etc.

175. 212. Tassa vā nattaṃ sabbattha (361).

Tassa³⁸ sabbanāmassa **takārassa nattaṃ** hoti vā sabbattha liṅgesu.

Nāya, tāya; naṃ (Khu. i, 308), taṃ; ne (DhA. i, 6), te; nesu, tesu; namhhi, tamhi; nāhi, tāhi; nābhi, tābhi.

Optionally, in all genders, "t" of the pronoun "ta" becomes "n".

Examples: nāya = tā + nā ("t" of "tā" becomes "n"; "nā" is changed to "ya" by Kac. 101).

176. 213. Sa-smā-smiṃ-saṃ-sāsv attāṃ (362, 368).

Tassa sabbanāmassa **takārassa sabbass' eva attāṃ** hoti vā **sa smā smiṃ saṃ sā** icc' etesu sabbattha liṅgesu.

Assa, tassa; asmā, tasmā; smiṃ, tasmiṃ; assaṃ, tassaṃ; assā, tassā.

Takārasse ti kimatthaṃ? Amussaṃ, amussā.

Etesvī ti kimatthaṃ? Nesu, tesu.

Optionally, in the genders, when (the inflections) "sa", "smā", "smiṃ", "saṃ", and "sā" follow, all the "ta" of the pronoun "ta" becomes "a".

Examples: assa = ta + sa ("ta" becomes "a"; "s" is inserted by Kac. 63).

Why it is said "of the letter 'ta'"? To prevent the operation of this rule when there is no "ta" such as in "amussaṃ" and "amussā".

³⁸ **Ta** icc' etassa (Rū).

Why it is said "when the inflections 'sa', 'smā', 'smiṃ', 'saṃ', and 'sā' follow"? To prevent the operation of this rule when these inflections do not follow such as in "nesu" and "tesu".

177. 221. Imasaddassa ca (363).

Imasaddassa ca sabbass' eva attam̐ hoti vā **sa smā smiṃ saṃ sā** icc' etesu sabbattha līngesu.

Assa, imassa; asmā, imasmā; smiṃ, imasmīṃ; assaṃ, imissaṃ; assā, imissā.

Imasaddasse ti kimattham̐? Etissaṃ, etissā.

Optionally, in all genders, when (the inflections) "sa", "smā", "smiṃ", "saṃ", and "sā" follow, all the stem "ima" becomes "a".

Examples: assa = ima + sa ("ima" becomes "a"; "s" is inserted by Kac. 63).

Why it is said "of the stem 'ima'"? To prevent the operation of this rule when there is not "ima" such as in "etissaṃ" and "etissā".

178. 224. Sabbato ko (364).

Sabbato sabbanāmato **kakārāgamo** hoti vā **simhi** vibhattimhi.

Sabbako, yako, sako, amuko, asuko (A. i, 73).

Vā ti kimattham̐? Sabbo, yo, so, ko.

Sabbanāmato ti kimattham̐? Puriso.

Puna **sabbatoggahaṇena** aññasmā pi **kakārāgamo** hoti. Hīnako, potako.

Optionally, when the inflection "si" follows, after all pronouns, "ka" is inserted.

Examples: sabbako = sabba + si ("ka" is inserted; "si" is changed to "o"; "a" is elided)

Why it is said "optionally"? To allow exceptions to this rule such as in "sabbo", etc.

Why it is said "after (all) pronouns"? To prevent the operation of this rule when there are not pronouns such as in "puriso", etc.

By taking “sabbato” again, also “ka” is inserted in other places such as in “hīnako”, etc.

179. 204. Gha-pato smim̐-sānam̐ sam̐-sā (365).

Sabbato sabbanāmato **gha-pasaññato smim̐ sa** icc' etesaṃ **sam̐-sā**-ādesā honti vā yathāsaṅkhyam̐.

Sabbasaṃ, sabbassā; sabbāyam̐, sabbāya. Imissaṃ, imissā (Abhi. ii, 254); imāyam̐, imāya. Amussaṃ, amussā (M. iii, 10); amuyam̐, amuyā.

Sabbanāmato ti kimattham̐? Itthiyam̐, itthiyā.

Smim̐-sānam̐ iti kimattham̐? Amuyo.

Optionally, after all pronouns, that have “gha” and “pa”, “smim̐” and “sa” are changed to “sam̐” and “sā” respectively.

Examples: sabbasaṃ = sabbā + smim̐ (“ā” is named “gha”; “smim̐” is changed to “sam̐”; “s” is inserted by Kac. 63).

Why it is said “after (all) pronouns”? To prevent the operation of this rule when there are not pronouns such as in “itthiyam̐”, etc.

Why it is said “of ‘smim̐’ and ‘sa’”? To prevent the operation of this rule when there are not “smim̐” and “sa” such as in “amuyo”.

180. 207. N' etāhi smim̐ āya-yā (369-70).

Etēhi sabbanāmehi **gha-pasaññehi smim̐**vacanassa n' eva **āya-yā**desā honti.

Etissaṃ, etāyam̐; imissaṃ, imāyam̐; amussaṃ, amuyam̐.

Smin ti kimattham̐? Tāya itthiyā mukham̐.

Etahī ti kimattham̐? Kaññāya, vīṇāya, gaṅgāya, kapālikāya.

The inflection “smim̐”, that follows the pronouns that have “gha” and “pa”, is not changed to “āya” or “yā”.

Examples: etissaṃ = etā + smim̐ (“ā” of “etā” is named “gha”; “smim̐” is not changed to “āya” or “yā”; “smim̐” is changed to “ssaṃ” by Kac. 179; “ā” is changed to “i” by Kac. 63).

Why it is said “smim̐”? To prevent the operation of this rule when there is not “smim̐” such as in “tāya ithiyā mukham̐”.

Why it is said “that follows the pronouns”? To prevent the operation of this rule when “smim̐” does not follow the pronouns such as in “kaññāya”, etc.

181. 95. Manogaṇādito smim̐-nānam i ā (373).

Tasmā manogaṇādito **smim̐ nā** icc' etesaṃ ikāra-ākārādesā honti vā yathāsaṅkyam̐.

Manasi (D. i, 12), manasmim̐; sirasi, sirasmim̐ (VinA. i, 6); manasā (Khu. i, 13), manena; vacasā (A. i, 504), vacena; sirasā (M. ii, 406), sirena; sarasā, sarena; tapasā (Khu. ii, 128), tapena; vayasā (D. ii, 125), vayena; yayasā (Khu. ii, 73), yasena; tejasā (Khu. ii, 135), tejena; urasā (M. ii, 409), urena; thāmasā (i, 323), thāmena.

Smim̐-nānam iti kimattham̐? Mano, siro, tamo, tapo, tejo.

Ādiggaḥaṇena aññāsmā pi **smim̐-nānam** ikāra-ākārādesā honti. Bilasi, bilasā; padasi, padasā.

Optionally, after the group “mano”, etc., “smim̐” and “nā” are changed to “i” and “ā” respectively.

Examples: manasi = mana + smim̐ (“smim̐” is changed to “i”; “s” is inserted by Kac. 184).

Why it is said “of ‘smim̐’ and ‘nā’”? To prevent the operation of this rule when there are not “smim̐” and “nā” such as in “mano”, etc.

By taking “ādi”, in other places, “smim̐” and “nā” are changed to “i” and “ā” such as in “bilasi”, etc. Examples: bilasi = bila + smim̐ (“smim̐” is changed to “i”; “s” is inserted by Kac. 184).

182. 97. Sassa c' o (374).

Tasmā **manogaṇādito sassa** ca okāro hoti.

Manaso (Khu. ii, 14), thāmaso, tapaso.

After the group “mano”, etc., “sa” is changed to “o”.

Examples: manaso = mana + sa (“sa” is changed to ‘o’; “s” is inserted by Kac. 184).

183. 48. Etesam o lope (375).

Etesam **manogaṇā**dīnaṁ anto **ottam āpajjate** vibhattilope kate.

Manomayaṁ (D. i, 73), ayomayaṁ (Khu. i, 383), tejosamena, tapoguṇena, siroruhena.

Ādiggaḥaṇaṁ kimatthaṁ? Aññesam anto **ottam āpajjate**. Āposamena, vāyosamena.

Lope ti kimatthaṁ? Padasā, tapasā (Khu. ii, 121), yāsasā (Khu. ii, 73), vacasā (A. i, 504), manasā (Khu. i, 13). Evaṁ aññe pi yojetabbā.

When the inflection is elided, the (end) vowel of the group “mano”, etc., becomes “o”.

Examples

Comment [UN29]: The example will be given in Taddhita.

What is the purpose of taking “ādi”? The (vowel) of other words becomes “o” such as in “āposamena”, etc.

Why it is said “when (the inflection) is elided”? To prevent the operation of this rule when the inflection is not elided such as in “padasā”, etc.

184. 96. Sa sare v' āgamo (376).

Etch' eva **manogaṇā**dīhi vibhattādesa sare pare **sakārāgamo** hoti vā.

Manasā, vacasā; manasī, vacasī.

Vā ti kimatthaṁ? Manena, tejena, yasena.

Sare ti kimatthaṁ? Mano, tejo, yaso.

Puna **ā**diggaḥaṇena aññasmim pi paccaye pare **sakārāgamo** hoti. Mānasikaṁ, vācasikaṁ (Abhi. ii, 255).

Optionally, when the vowel substitution of the inflection occurs, after the group “mano”, etc., there is insertion of “s”.

Examples: manasā = mana + nā (“nā” is changed to “ā”; “s” is inserted).

Why it is said “optionally”? To allow exceptions to this rule such as in “manena”, etc.

Why it is said “vowel occurs”? To prevent the operation of this rule when the vowel substitution of the inflection does not occur such as “mano”, etc.

Comment [UN30]: This should not be here. Nyasa also does not comment on it.

By taking “ādi” again, also, when a other suffixs follow, there is insertion of “s” such as “mānasikaṃ”, etc.

185. 112. Santasaddassa so bhe bo c' ante (378).

Sabbassa **santasaddassa sakārādeso** hoti **bhakāre** pare, ante ca **bakārāgamo** hoti.

Sabbhir eva samāsetha. Sabbhi kubbetha santhavaṃ. Sataṃ saddhammam aññāya, seyyo hoti na pāpiyo (S. i, 16). Jīranti ve rājaratha sucittā. Atho sarīram pi rajaṃ upeti. Sataṃ ca dhammo na rajaṃ upeti, santo have sabbhi pavedayanti (Khu. i, 36). Sabbhūto, sabbhāvo.

Bhe ti kimatthaṃ? Santehi pūjito Bhagavā.

Caggahaṇaṃ kvaci **sakārass'** eva pasiddhatthaṃ. Sakkāro, sakkato.

When “bha” follows, all the word “santa” is changed to “sa”, and at the end there is the insertion of “b”.

Examples: sabbhi = santa + hi (“hi” is changed to “bhi”; “santa” is changed to “sa”; “b” is inserted).

Why it is said “when ‘bhi’ follows”? To prevent the operation of this rule when “bhi” does not follow such as in “santehi”, etc.

Taking “ca” is for sometimes the substitution by “s” to be accomplished.

Comment [UN31]: “Ca” here is for “s” to be accomplished and not “b”.

186. 107. Simhi gacchantādīnaṃ ntasaddo am (382-4).

Simhi gachantādīnaṃ ntasaddo am āpajjate vā.

Gacchaṃ, gacchanto; mahaṃ, mahanto; caraṃ, caranto; khādaṃ, khādanto.

Gacchantādīnam iti kimattham? Anto, danto, vanto, santo.

Optionally, when (the inflection) “si” follows, the word “nta” of “gacchanta”, etc., becomes “am”.

Examples: gacchaṃ = gacchanta + si (“nta” is changed to “am”; “si” is elided; “a” is elided).

Why it is said “of ‘gacchanta’, etc.”? To prevent the operation of this rule when there is no “gacchanta”, etc., such as in “anto”, etc.

187. 108. Sesesu ntu 'va (385-8).

Gacchantādīnam ntasaddo **ntu**paccayo 'va daṭṭhabbo sesesu vibhattippaccayesu.

Gacchato, mahato; gacchati, mahati, gacchatā, mahatā.

Sesesū ti kimattham? Gacchaṃ, maham, caram, khādam.

When the remaining inflections follow, the suffix “nta” of “gacchanta” and others, should be regarded as “ntu”.

Examples: gacchato = gacchanta + sa (“nta” is regarded as “ntu”; the end vowel of “ntu” together with the inflection “sa” is changed to “to”).

Why it is said “when the remaining (inflections) follow”? To prevent the operation of this rule when “si” follows such as in “gacchaṃ”, etc.

188. 115. Brahm'-atta-sakha-rājādito am ānam (393).

Brahma atta sakha rāja icc' evamādito **am**vacanassa **ānam** hoti vā.

Brahmānam, brahmaṃ; attānam, attam; sakhānam, sakham; rājānam, rājam.

Am iti kimattham? Rājā.

Optionally, after “brahma”, “atta”, “sakha”, “rāja”, etc., the inflection “am” is changed to “ānam”.

Examples: brahmānam = brahma + am (“am” is changed to “ānam”; “a” is elided).

Why it is said “am”? To prevent the operation of this rule when “am” does not follow such as in “rāja”, etc.

189. 113. Sy ā ca (390-1).

Brahma atta sakha rāja icc' evamādīto **sivacanassa ā** ca hoti.

Brahmā, attā, sakhā, rājā, ātumā.

After “brahma”, “atta”, “sakha”, “rāja”, etc., the inflection “si” becomes “ā”.

190. 114. Yonam āno (392).

Brahma atta sakha rāja icc' evamādīto **yonam āno**-ādeso hoti.

Brahmāno, attāno, sakhāno, rājāno, ātumāno.

After “brahma”, “atta”, “sakha”, “rāja”, etc., the inflection “yo” becomes “āno”.

Examples: brahmāno = brahma + yo (“yo” becomes “āno”; “a” is elided).

191. 130. Sakhato³⁹ c' āyo no (394).

Tasmā **sakhato** ca **yonam āyo-no**-ādesā honti.

Sakhāyo, sakhino.

Yonam iti kimattham? Sakhā.

After “sakha”, (the inflection) “yo” becomes “āyo” and “no”.

Examples: sakhāyo = sakha + yo (“yo” becomes “āyo”; “a” is elided).

Why it is said “of ‘yo’”? To prevent the operation of this rule when “yo” does not follow such as in “sakhā”.

192. 135. Smim e.

Tasmā **sakhato smim**vacanassa **ekāro** hoti.

³⁹ Sakhāto (Sī).

Sakhe.

After “sakha”, the inflection “smim” becomes “e”.

Examples: sakhe = sakha + smim (“smim” becomes “e”; “a” is elided).

193. 122. Brahmato gassa ca (287).

Tasmā **brahmato gassa ca** ekāro hoti.

He brahme.

After “brahma”, “ga” becomes “e”.

Examples: brahme = brahma + si (“si” is named “ga”; “si” is changed to “e”; “a” is elided).

194. 131. Sakhantass i no-nā-nam-sesu (407).

Tassa **sakhantassa** ikāro hoti **no nā nam sa** icc' etesu.

Sakhino, sakhinā, sakhīnam, sakhissa.

Etesvī ti kimattham? Sakhārehi.

When “no”, “nā”, “nam”, and “sa” follow, the end (vowel) of “sakha” becomes “i”.

Examples: sakhino = sakha + yo (“yo” is changed to “no” by Kac. 191; “a” of “sakha” is changed to “i”).

Why it is said “when ‘no’, ‘nā’, ‘nam’, and ‘sa’ follow”? To prevent the operation of this rule when these do not follow such as in “sakhārehi”.

195. 134. Āro himhi vā (408).

Tassa **sakhantassa āro** hoti vā **himhi** vibhattimhi.

Sakhārehi, sakhehi.

Optionally, when the inflection “hi” follows, the end (vowel) of “sakha” becomes “āra”.

Examples: sakhārehi = sakha + hi (“a” of “sakha” is changed to “āra”; “a” is changed to “e” by Kac. 101).

196. 133. Su-nam-aṃsu vā (409).

Tassa **sakhantassa āro** hoti vā **su saṃ aṃ** icc' etesu.

Sakhāresu, sakhesu; sakhārānaṃ, sakhīnaṃ; sakhāraṃ, sakhaṃ.

Optionally, when “su”, “saṃ”, and “aṃ” follow, the end (vowel) of “sakha” is changed to “āra”.

Examples: sakhāresu = sakha + su (“a” of “sakha” is changed to “āra”; “a” is changed to “e” by Kac. 101).

197. 125. Brahmato tu smiṃ ni (405).

Tasmā **brahmato smiṃ**vacanassa **ni**-ādeso hoti.

Brahmani.

Tuggahaṇena abrahmato pi **smiṃ**vacanassa **ni** hoti. Kammani, cammani, muddhani.

After “brahma”, the inflection “smiṃ” becomes “ni”.

Examples: brahmani = brahma + smiṃ (“smiṃ” becomes “ni”).

By taking “tu”, also after words other than “brahma”, the inflection “smiṃ” becomes “ni” such as in “kammani”, etc. Examples: kammani = kamma + smiṃ (“smiṃ” is changed to “ni”).

198. 123. Uttam sa-nāsu (410).

Tassa **brahma** saddassa anto **uttam āpajjate sa nā** icc' etesu.

Brahmuno, brahmunā.

Sa-nāsū ti kimatthaṃ? Brahmā⁴⁰.

⁴⁰ Ito Paraṃ "uttam iti bhāvaniddeso katthaci abhāvaṃ dasseti, brahmassa" ti pāṭho sīhaḷapothhake dissati.

When “sa” and “nā” follow, the end (vowel) of the word “brahma” becomes “u”.

Examples: brahmuno = brahma + sa (“a” of “brahma” becomes “u”; “u” is named “jha”; “sa” is changed to “no” by Kac. 117).

Comment [UN32]: check number of Sutta.b

199. 158. Satthu-pitādīnam ā sismiṃ silopo ca (411).

Satthu-pituādīnam anto āttam āpajjate **sismiṃ**, **silopo** ca hoti.

Satthā, pitā, mātā, bhātā, kattā.

Sismim iti kimattham? Satthussa, pitussa, mātussa, bhātussa, kattussa.

When “si” follows, the end (vowel) of “satthu”, “pitu”, etc., becomes “ā”; and also “si” is elided.

Examples: satthā = satthu + si (“u” becomes “a”; “si” is elided).

Why it is said “when ‘si’ follows”? To prevent the operation of this rule when “si” does not follow such as in “satthussa”, etc.

200. 159. Aññesv ārattam (412).

Satthu-pituādīnam anto aññesu vacanesu **ārattam** āpajjate.

Satthāraṃ, pitaraṃ, mātaraṃ, bhātaraṃ, kattāraṃ, satthārehi, pitarehi, mātārehi, bhātārehi, kattārehi.

Aññesvī ti kimattham? Satthā, pitā, mātā, bhātā, kattā⁴¹.

When other inflections follows, the end (vowel) of “satthu” and “pitu” becomes “āra”.

Examples: satthāraṃ = satthu + aṃ (“u” becomes “āra”; “a” is elided).

Why it is said “when other (inflections) follow”? To prevent the operation of this rule when others do not follow such as in “satthā”, etc.

⁴¹ Ito paraṃ “ārattaggahaṇena katthaci aniyamaṃ dasseti, satthussa, vitussa, mātussa, bhātussā” ti pāṭho sīhaṭṭhapotthake dissati.

201. 163. Vā namhi (416).

Satthu-pituādīnam anto **ārattam** āpajjate vā **namhi** vibhattimhi.

Satthārānam, pitarānam, mātārānam, bhātārānam.

Vā ti kimattham? Satthānam, pitūnam, mātūnam, bhātūnam.

Optionally, when the inflection “nam” follows, the end (vowel) of “satthu” and “pitu” becomes “āra”.

Examples: satthārānam = satthu + nam (“u” of “satthu” is changed to “āra”; “a” of “āra” becomes “ā” by Kac. 89).

Why it is said “optionally”? To allow exceptions to this rule such as in “satthānam”, etc.

202. 164. Satthun attañ ca (417).

Tassa **satthusaddassa** anto **attam** āpajjate vā **namhi** vibhattimhi.

Satthānam, pitānam, mātānam, bhātānam, kattānam.

Vā ti kimattham? Satthārānam, pitarānam, mātārānam, bhātārānam, dhītārānam.

Caggahaṇam aññesam pi saṅgahaṇattham.

Optionally, when the inflection “nam” follows, the end (vowel) of the word “satthu” becomes “a”.

Examples: satthānam = satthu + nam (“u” of “satthu” is changed “a”; “a” becomes “ā” by Kac. 89).

Why it is said “optionally”? To allow exceptions to this rule such as in “satthārānam”, etc.

“Ca” is for including others too.

203. 162. U sasmiṃ salopo ca (418).

Satthu pitu icc' evamādīnam antassa **uttam** hoti vā **sasmiṃ salopo** ca.

Satthu, satthussa, satthuno dīyate, pariggaho vā. Pitu, pitussa, pituno dīyate, pariggaho vā. Bhātu, bhātussa, bhātuno dīyate, pariggaho vā.

Caggahaṇaṃ dutiyasampiṇḍanatthaṃ.

Optionally, when (the inflection) “sa” follows, the end (vowel) of “satthu”, “pitu”, etc., becomes “u”; and also “sa” is elided.

Examples: satthu = satthu + sa (“u” is changed to “u” and “sa” is elided).

“Ca” is for including the second (meaning).

Comment [UN33]: The first meaning is changing “u” to “u” and the second meaning is the elision of “sa”.

204. 167. Sakkamandhātādīnañ ca (419).

Sakkamandhātu icc' evamādīnam anto **uttam** āpajjate **sasmiṃ**, **salopo** ca hoti.

Sakkamandhātu iva assa rājino vibhavo. Evaṃ kattu, gantu, dātu icc' evamādī.

Pun' ārambhaggahaṇaṃ kimatthaṃ? Niccadīpanatthaṃ. Sakkamandhātu.

Caggahaṇaṃ dutiyasampiṇḍanatthaṃ.

When (the inflection) “sa” follows, the end (vowel) of “sakkamandhātu” becomes “u”; and also “sa” is elided.

Example: sakkamandhātu = sakkamandhātu + sa (“u” is changed to “u”; “sa” is elided).

What is the purpose of the repetition of this sutta? For fixing the change of “u” to “u”.

Comment [UN34]: There is only one example of “sakkamandhātu” with “sa”.

“Ca” is for including the second (meaning).

Comment [UN35]: The first meaning is changing “u” to “u” and the second meaning is the elision of “sa”.

205. 160. Tato yonam o tu (421).

Tato **ārā**desato sabbesaṃ **yonam** **okārā**deso hoti.

Satthāro, pitaro, mātaro, bhātaro, kattāro, vattāro.

Tuggahaṇena aññasmā pi **y**onaṃ **o**kāro hoti. Caturo janā (Khu. i, 336), gāvo, ubho, purisā⁴².

After substitution “āra”, “yo” becomes “o”.

Examples: satthāro = satthu + yo (“u” of “satthu” is changed to “āra”; “yo” is changed to “o”).

Comment [UN36]: Check which sutta.

By taking “tu”, after other words also “yo” is changed to “o” such as in “caturo”, etc.

206. 165. **Tato smim i** (422).

Tato **ārā**desato **smim**vacanassa **ikā**rādeso hoti.

Satthari, pitari, mātari, dhītari, bhātari, kattari, vattari.

Puna **tato**gahaṇena aññasmā pi **smim**vacanassa **ikā**ro hoti. Bhuvi.

After the substitution “āra”, the inflection “smim” is changed to “i”.

Examples: satthari = satthu + smim (“u” is changed to “āra”; “smim” is changed to “i”).

Again by taking “tato”, after other words also, the inflection “smim” becomes “i”, such as in “bhuvi”.

207. 161. **Nā ā** (423).

Tato **ārā**desato **nā**vacanassa **ā**-ādeso hoti.

Satthārā, pitarā, mātārā, bhātārā, dhītārā, kattārā, vattārā.

After the substitution “āra”, the inflection “nā” becomes “ā”.

Examples: satthārā = satthu + nā (“u” of “satthu” is changed to “āra”; “na” is changed to “ā”; “a” is elided).

208. 166. **Āro rassam ikāre** (424).

⁴² Ubho purisā, najjo (Sī).

Ārādeso rassam āpajjate ikāre pare.

Satthari, pitari, mātari, dhītari, kattari, vattari.

When “i” follows, the substitution “āra” is shortened.

Examples: satthari = satthu + smiṇ (“u” is changed to “āra”; “smiṇ” is changed to “i”; “ā” of “āra” is shortened; “a” is elided).

209. 168. Pitādīnam asimhi (425).

Pitādīnam ārādeso rassam āpajjate **asimhi** vibhattimhi.

Pitarā, mātārā, bhātarā, dhītarā, pitaro, mātaro, bhātaro, dhītarō.

Asimhiggahaṇam **tomhi** pare ikārādesaṇāpanattham. Mātito (D. i, 106), pitito (D. i, 106), bhātito, duhitito.

When the inflections other than “si” follow, the substitution “āra” of “pitu”, etc., becomes short.

Examples: pitarā = pitu + nā (“u” is changed to “āra”; “nā” is changed to “ā”; “ā” of “āra” is shortened; “a” is elided).

Taking the inflections other than “si”, when “to” follows, is for showing the substitution “i”. Examples: mātito = mātu + to (“u” of “mātu” is changed to “i”).

210. 239. Tayā-tayīnaṁ takāro tvattaṁ vā (435).

Tayā tayi icc' etesaṁ **takāro tvattaṁ** āpajjate vā.

Tvayā, tayā; tvayi, tayi.

Etesaṁ iti kimattham? Tuvaṁ, tavaṁ.

Optionally, “ta” of (the substitutions) “tayā” and “tayi” becomes “tva”.

Examples: tvayā = tumha + nā (“tumha” is changed to “tayā” together with the inflection by Kac. 245; “ta” is changed to “tva”).

Why it is said “of (the substitutions ‘tayā’ and ‘tayi’)?” To prevent the operation of this rule when there are not “tayā” and “tayi” such as in “tuvaṁ”, etc.

Iti nāma-kappe tatiyo kaṇḍo

CATUTTHA-KAṆḌA

211. 126. Attanto hismim anattam̐ (439).

Tassa attano anto anattam āpajjate himhi vibhattimhi.

Attanehi, attanebhi.

Attanto ti kimattham̐? Rājeḥi, rājebhi.

Hismin̐ iti kimattham̐? Attano⁴³.

Anattam̐ iti bhāvaniddesena attasaddassa sakādeso⁴⁴ hoti sabbāsu vibhattīsu.
Sako, sakā, sakam̐, sake.

When the inflection “hi” follows, the end (vowel) of “atta” becomes “ana”.

Examples: attanehi = atta + hi (“a” of “atta” becomes “ana”; “a” is changed to “e”).

Comment [UN37]: Check Kac. Number.

Why it is said “the end (vowel) of ‘atta’”? To prevent the operation of this rule when there is no “atta” such as in “rājeḥi”, etc.

Why it is said “when (the inflection) ‘hi’ follows”? To prevent the operation of this rule when “hi” does not follow such as in “attano”.

By showing the state as “anatta”, when all inflections follow, the word “atta” becomes “saka” such as in “sako”, etc.

212. 129. Tato smim̐ ni (405).

Tato attato smim̐vacanassa ni hoti.

Attani.

After “atta”, the inflection “smim̐” becomes “ni”.

⁴³ Attanā (Sī).

⁴⁴ Sakārādeso (K).

Examples: attani = atta + smim̐ (“smim̐” is changed to “ni”).

213. 127. Sassa no (440).

Tato **attato sasssa** vibhattissa **no** hoti.

Attano.

After “atta”, the inflection “sa” becomes “no”.

Examples: attano = atta + sa (“sa” becomes “no”).

214. 128. Smā nā (441).

Tato **attato smā**vacanassa **nā** hoti.

Attanā.

Puna **tato**gahaṇena tassa **attano takā**ress' eva **rakā**ro hoti sabbesu vacanesu.
Atrajo, atrajaṃ.

After “atta”, the inflection “smā” becomes “nā”.

Examples: attanā = atta + smā (“smā” becomes “nā”).

By taking “tato” again, when all inflections follow, “ta” of “atta” becomes “ra”.

Examples: atrajo = atta + jo (“ta” of “atta” becomes “ra”).

215. 141. Jha-lato ca⁴⁵ (442).

Jha la icc' etehi **smā**vacanassa **nā** hoti.

Agginā, daṇḍinā, bhikkhunā, sayambhunā.

Smā ti kimatthaṃ? Aggayo, munayo, isayo.

After “jha” and “la”, the inflection “smā” becomes “nā”.

Examples: agginā = aggi + smā (“i” is named “jha”; “smā” is changed to “nā”).

⁴⁵ Caggahaṇaṃ kvaci nivattanatthaṃ (Rū), caggahaṇaṃ tadanukaḍḍhantthaṃ (Nyā).

Why it is said “smā”? To prevent the operation of this rule when “smā” does not follow such as in “aggayo”, etc.

216. 180. Gha-pato smim yam vā (443).

Tasmā **gha-pato smim**vacanassa **yam** hoti vā.

Kaññāyam, kaññāya; rattiyam, rattiya; itthiyam, itthiya; yāguyam, yāguyā; vadhuyam, vadhuyā.

Optionally, after “gha” and “pa”, the inflection “smim” becomes “yam”.

Examples: kaññāyam = kaññā + smim (“ā” is named “gha”; “smim” becomes “yam”).

217. 199. Yonam ni napumsakehi (444).

Sabbesam **yonam ni** hoti vā napumsakehi liṅgehi.

Aṭṭhīni, aṭṭhī; āyūni, āyū.

Napumsakehi ti kimattham? Itthiyo.

Optionally, after neuter stems, all of “yo” becomes “ni”.

Examples: aṭṭhīni = aṭṭhi + yo (“yo” becomes “ni”; “i” becomes “ī” by Kac. 88).

Why it is said “after the neuter (stems)”? To prevent the operation of this rule when there are not neuter stems such as in “itthiyo”.

218. 196. Ato niccam (445).

Akārantehi napumsakaliṅgehi **yonam ni** hoti niccam.

Yāni, yāni; tāni, tāni; kāni, kāni; bhayāni, bhayāni; rūpāni, rūpāni.

After neuter stems that end in “a”, always “yo” becomes “ni”.

Examples: yāni = ya + yo (“yo” becomes “ni”; “a” becomes “ā” by Kac. 88).

219. 195. Si ‘m̐ (446).

Akārantehi napuṃsakaliṅgehi **si**vacanassa **am̐** hoti niccam̐.

Sabbaṃ, yaṃ, taṃ, kaṃ, rūpaṃ.

After neuter stems that end in “a”, always the inflection “si” becomes “am̐”.

Examples: sabbaṃ = sabba + si (“si” becomes “am̐”; “a” is elided).

220. 74. Sesato lopam̐ ga si pi (447).

Tato niddiṭṭhehi liṅgehi sesato **ga si** icc' ete lopam̐ āpajjante.

Bhoti itthi, sā itthī. Bho daṇḍi, bho daṇḍī. Bho sattha, bho satthā. Bho rāja, bho rājā.

Sesato ti kimattham̐? Puriso gacchati.

Ga-sī ti kimattham̐? Itthiyā; satthussa.

After the remaining stems **that are shown**, “ga” and “si” are elided.

Comment [UN38]: Those that are shown by the sutta “sīm so syāca” are called “sesa” here.

Examples: itthi = itthi + si (“si” is named “ga”; “ga” is elided).

Why it is said “after the remaining”? To prevent the operation of this rule when there are no remaining stems such as “puriso...”

Why it is said “‘ga’ and ‘si’”? To prevent the operation of this rule when “ga” and “si” do not follow such as in “itthiyā”, etc.

221. 282. Sabbāsam̐ āvuso-'pasagga-nipātādīhi ca (448).

Sabbāsaṃ vibhattīnaṃ ekavacanabahuvacanānaṃ paṭhamā-dutiyā-tatīyā-catutthī-pañcamī-chaṭṭhī-sattamīnaṃ lopo hoti **āvuso upasagga nipāta** icc' evamādīhi ca.

Tvaṃ pan' āvuso (Vin. ii, 1); tumhe pan' āvuso (Vin. ii, 161); padaso dhammaṃ vāceyya (Vin. ii, 25); vihāraṃ sve upagaccheyya.

Pa, parā, nī, nī, u, du, saṃ, vi, ava, anu, pari, adhi, abhi, pati, su, ā, ati, api, apa, upa. Pahāro, parābhavo, nihāro, nihāro, uhāro, duhāro, saṃhāro, vihāro, avahāro, anuhāro, parihāro, adhihāro, abhihāro, patihāro, suhāro, āhāro, athihāro,

apihāro, apahāro, upahāro. Evaṃ vīsati **upasaggehi** ca, yathā, tathā, evaṃ, khalu, kho, tatra, atho, atha, hi, tu, ca, vā, vo, haṃ, ahaṃ, alaṃ, eva, ho, aho, he, ahe, re, are. Evaṃādīhi **nipātehi** ca yojetabbāni.

Caggahaṇam avadhāraṇattham.

After “āvuso”, prefixes and particles, etc., all the inflections, singular and plural, namely, first, second, third, fourth, fifth, sixth, seventh, are elided.

Examples: āvuso = āvuso + si (“si” is elided).

This rule should be employed after the twenty prefixes, “pa”, etc., and particles, “yathā”, etc.

“Ca” is for emphasis.

222. 342. Pumassa liṅgādīsu samāsesu (449).

Puma icc' etassa anto lopam āpajjate **liṅgā**dīsu parapadesu⁴⁶ samāsesu.

Pullīṅgaṃ, pumbhāvo, puṅkokilo.

Pumasse ti kimattham? Itthiliṅgaṃ, napuṃsakaliṅgaṃ.

Liṅgādīsū ti kimattham? Pumittthī.

Samāsesu ti kimattham? Pumassa liṅgaṃ.

In compounds, when (the word) “liṅga”, etc., are the last member, the end (vowel) of “puma” is elided.

Examples: pullīṅgaṃ = puma + liṅgaṃ (“a” of “puma” is elided; “m” becomes “ṃ” by Kac. 82; “ṃ” becomes “l” by “vā” in Kac. 31).

Why it is said “of ‘puma’”? To prevent the operation of this rule when there is not “puma” such as in “itthiliṅgaṃ”, etc.

Why it is said “when ‘liṅga’, etc., (are the last member)”? To prevent the operation of this rule when “liṅga”, etc., are not the last member such as in “pumittthī”.

Why it is said “in compounds”? To prevent the operation of this rule where there are not compounds such as in “pumassa liṅgaṃ”.

⁴⁶ Parapadesu pi.

223. 188. Am̐ yam̐ īto pasaññato (450).

Am̐vacanassa **yam̐** hoti vā īto **pasaññato**.

Itthiyam̐, itthim̐.

Pasaññato ti kimattham̐? Daṇḍinam̐, bhoginam̐.

Am̐ iti kimattham̐? Itthīhi.

Optionally, after “ī” that is named “pa”, “am̐” becomes “yam̐”.

Examples: itthiyam̐ = itthī + am̐ (“ī” is named “pa”; “am̐” becomes “yam̐”; “ī” is shortened by Kac. 84).

Why it is said “that is named ‘pa’”? To prevent the operation of this rule when there is no “pa” such as in “daṇḍinam̐”, etc.

Why it is said “am̐”? To prevent the operation of this rule when there is not “am̐” such as in “itthīhi”.

224. 153. Nam̐ jhato katarassā (451).

Tasmā **jhato** katarassā **am̐**vacanassa **nam̐** hoti.

Daṇḍinam̐, bhoginam̐.

Jhato ti kimattham̐? Vessabhum̐.

Katarassā ti kimattham̐? Kucchin̐.

After “jha” that has been made short, the inflection “am̐” becomes “nam̐”.

Examples: daṇḍinam̐ = daṇḍī + am̐ (“ī” is named “jha”; “ī” is shortened by Kac. 84; “am̐” becomes “nam̐”).

Why it is said “after ‘jha’”? To prevent the operation of this rule when there is not “jha” such as in “vessabhum̐”.

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “kucchin̐”.

225. 151. Yonaṃ no (452).

Sabessaṃ **yoṇaṃ jha**to katarassā **no** hoti.

Daṇḍino bhogino; he daṇḍino, he bhogino.

Katarassā ti kimatthaṃ? Aggayo, munayo, isayo.

Jhato ti kimatthaṃ? Sayambhuno.

Yonaṃ ti kimatthaṃ? Daṇḍinā, bhoginā.

After “jha” that has been made short, “yo” becomes “no”.

Examples: daṇḍino = daṇḍī + yo (“ī” is named “jha”; “ī” is shortened by Kac. 84; “yo” becomes “no”).

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “aggayo”, etc.

Why it is said “after ‘jha’”? To prevent the operation of this rule where there is not “jha” such as in “sayambhuno”.

Why it is said “of ‘yo’”? To prevent the operation of this rule where there is not “yo” such as in “daṇḍinā”, etc.

226. 154. Smiṃ ni (406).

Tasmā **jha**to katarassā **smiṃ**vacanassa **ni**-ādeso hoti.

Daṇḍini, bhogini.

Katarassā ti kimatthaṃ? Byādhimhi.

After “jha” that has been made short, the inflection “smiṃ” becomes “ni”.

Examples: daṇḍini = daṇḍī + smiṃ (“ī” is named “jha”; “ī” is shortened by Kac. 84; “smiṃ” is changed to “ni”).

Why it is said “that has been made short”? To prevent the operation of this rule when it has not been made short such as in “byādhimhi”.

227. 270. Kissa ka ve ca (456).

Kim icc' etassa **ko** ca hoti **vapaccaye** pare.

Kva gato 'si tvaṃ Devānaṃpiyatissa.

Caggahaṇena avapaccaye pare pi **ko** ca hoti. Ko taṃ ninditum arahati (Khu. i, 47); kathaṃ bodhayitum⁴⁷ dhammaṃ.

Ve ti kimatthaṃ? Kuto āgato 'si tvaṃ.

When the suffix “va” follows too, “kim” becomes “ka”.

Examples: kva = kim + va (“kim” becomes “ka”; “a” is elided by Kac. 404).

By taking ‘ca’, when others suffixes that are not “va” follow, there is also “ka”.

Examples: ko = kim + si (“kim” becomes “ka”; “si” is changed to “o” by Kac. 104).

Why it is said “va”? To prevent the operation of this rule when “va” does not follow such as in “kuto...”

228. 272. Ku hiṃ-haṃsu ca (460).

Kim icc' etassa **ku** hoti **hiṃ haṃ** icc' etesu ca.

Kuhiṃ gacchasi, kuhaṃ gacchasi.

Caggahaṇena hiṃcanam-dācanampaccayesu paresu aññatthāpi **ku** hoti. Kuhiṃcanam, kudācanam.

Also when “hiṃ” and “haṃ” follow, “kim” becomes “ku”.

Examples: kuhiṃ = kim + hiṃ (“kim” becomes “ku”).

By taking “ca”, when “hiṃcanam” and “dācanam” follow, in other places too, there is substitution by “ku”. Examples: kuhiṃcanam = kim + hiṃcanam (“kim” is changed to “ku”).

229. 226. Ssesu ca (457).

Kim icc' etassa **ko** hoti ssesu vibhattipaccayesu paresu.

⁴⁷ Bodhesi tvaṃ (Sī).

Ko pakāro, katham, kam pakāram, katham.

Caggahaṇam anukaḍḍhanattham.

When the remaining inflections and suffixes follow, “kim” becomes “ka”.

Examples: ko = kim + si (“kim” becomes “ka”; “si” becomes “o” by Kac. 104).

“Ca” is for dragging.

Comment [UN39]: It is for dragging “ka”.

230. 262. Tra-to-thesu ca (460).

Kim icc' etassa **ku** hoti **tra to tha** icc' etesu ca.

Kutra, kuto, kuttha.

Caggahaṇam anukaḍḍhanattham.

When “tra”, “to”, and “tha” follow, “kim” becomes “ku”.

Examples: kutra = kim + tra (“kim” becomes “ku”).

“Ca” is for dragging.

Comment [UN40]: It is for dragging “kissa” and “ku”.

231. 263. Sabbass' etass' ākāro vā (461).

Sabbassa **etas**saddassa **akāro** hoti vā **to tha** icc' etesu.

Ato, attha; etto, ettha.

Optionally, when “to” and “tha” follow, all the word “eta” becomes “a”.

Examples: ato = eta + to (“eta” becomes “a”).

232. 267. Tre niccam (462).

Sabbassa **etas**saddassa **akāro** hoti niccam **tra**-paccaye pare.

Atra.

When the suffix “tra” follows, always all the word “eta” becomes “a”.

Examples: atra = eta + tra (“eta” becomes “a”).

233. 264. E to-thesu ca⁴⁸.

Sabbassa **etas**saddassa **ekāro** hoti vā **to tha** icc' etesu.

Etto, ato; ettha, attha.

Optionally, when “to” and “tha” follow, all the word “eta” becomes “e”.

Examples: etto = eta + to (“eta” becomes “e”; “t” is doubled by Kac. 28).

234. 265. Imass' i thaṃ-dāni-ha-to-dhesu ca (463).

Imassaddassa sabbass' eva **ikāro** hoti **thaṃ dāni ha tho dha** icc' etesu.

Itthaṃ, idāni, iha, ito, idha⁴⁹.

When “thaṃ”, “dāni”, “ha”, “tho”, and “dha” follow, all the word “ima” becomes “i”.

Examples: itthaṃ = ima + thaṃ (“ima” becomes “i”; “t” is doubled by Kac. 28).

235. 281. A dhunāṃhi ca (464).

Imassaddassa sabbass' eva **akāro** hoti **dhunāṃhi** paccaye pare.

Adhunā.

Caggahaṇam avadhāraṇatthaṃ.

When the suffix “dhunā” follows, all the word “ima” becomes “a”.

Examples: adhunā = ima + dhunā (“ima” becomes “a”).

“Ca” for emphasis.

⁴⁸ Etothesu vā (Sī).

⁴⁹ Ito paraṃ "cassaddaggahaṇam avadhāraṇattha" nti pāṭo sīhaḷapoththake dissati.
Padarūpasiddhiṭikāyaṃ pana "caggahaṇam sabbaggahaṇ' ānukaḍḍhanattha" nti vuttaṃ.

236. 280. **Eta rahimhi** (465).

Sabbass' eva **imas**saddassa **etā**deso hoti **rahimhi** paccaye pare.

Etarahi.

When the suffix “rahi” follows, all the word “ima” becomes “eta”.

Examples: etarahi = ima + rahi (“ima” becomes “eta”).

237. 176. **Itthiyam ato āpaccayo** (466).

Itthiyam vattamānāya **akārato āpaccayo** hoti.

Sabbā, yā, sā, kā, katarā.

In the feminine after “a”, there is the suffix “ā”.

Examples: sabbā = sabba + si (“ā” is inserted after “sabba”; “si” is elided; “a” is elided)

Comment [UN41]: Kac. Number?

238. 187. **Nadādito vā ī** (467).

Nadādito vā **anadādito** vā itthiyam vattamānāya **ī**-paccayo hoti.

Nadī, mahī, kumārī, taruṇī, sakhī, itthī⁵⁰.

In the feminine, after “nada” and the like, and after words that are not “nadādi”, that end in “u” and “o”, there is the suffix “ī”.

Comment [UN42]: “nadādi” are words ending in “a” like “nada”; “anadādi” are words ending in “u” and “o”, that do not belong to “nadādi”.b

Examples: nadī = nada + si (“ī” is inserted after “nada”; “si” is elided; “a” is elided).

239. 190. **Ṇava-ṇika-ṇeyya-ṇa-ntūhi** (468).

Ṇava ṇika ṇeyya ṇa ntu icc' etehi⁵¹ itthiyam vattamānehi **ī**-paccayo hoti.

Māṇavī, paṇḍavī, nāvikī, venateyyī, kunteyyī, gotamī, guṇavatī, sāmāvatī.

⁵⁰ Ito param “hatthī” ti udāharaṇam katthaci dissati, taṃ na yuttam itthiyam “hatthinī” ti padass' eva diṭṭhattā.

⁵¹ Ṇavaṇikaṇeyyaṇantupaccayantehi (Rū).

In the feminine, after (words ending in) “ṇava”, “ṇika”, “ṇeyya”, “ṇa”, “ntu”, there is the suffix “ī”.

Examples: māṇavī = māṇava + si (“ī” is inserted after “māṇava”; “si” is elided; “a” is elided).

240. 193. Pati-bhikkhu-rājīkāranteḥi inī (469-70).

Pati-bhikkhu-rājī-īkāranteḥi itthiyaṃ vattamāṇeḥi **inī**-paccayo hoti.

Gahapatānī, bhikkhunī, rājīnī, hatthinī, daḍḍinī, medhāvinī, tapassinī.

In the feminine, after “pati”, “bhikkhu”, “rāja”, and (words ending in) “ī”, there is the suffix “inī”.

Examples: gahapatānī = gahapati + si (“inī” is inserted after “gahapati”; “i” of “pati” is changed to “a” by Kac. 91; “i” of “inī” is elided by Kac. 13; “a” is lengthened by Kac. 16; “si” is elided).

241. 191. Ntussa tam īkāre (471).

Sabbass' eva **ntu**paccayassa **takāro**⁵² hoti vā **īkāre** pare.

Guṇavatī, guṇavantī; kulavatī, kulavantī; satimatī, satimantī; mahatī, mahantī; gottamatī, gottamantī.

Optionally, when “ī” follows, all of the suffix “ntu” becomes “ta”.

Examples: guṇavatī = guṇavantu + si (“ī” is inserted after “guṇavantu” by Kac. 239; “ntu” becomes “ta”; “si” is elided; “a” is elided).

242. 192. Bhavato bhoto (472).

Sabbass' eva **bhavanta**saddassa **bhotā**deso hoti **īkāre** itthigate⁵³ pare.

Bhoti ayye (Vin. ii, 280), bhoti kaññe, bhoti Kharādiye (Khu. v, 4).

In the feminine ehen “ī” follows, all the word “bhavanta” is changed to “bhota”.

⁵² To ādeso (K).

⁵³ Itthiyaṃ kate (Sī).

Examples: bhoti = bhavanta + si (“ī” is inserted after “bhavanta” by Kac. 239; “bhavanta” is changed to “bhota”; “si” is elided; “a” is elided; “ī” is shortened by Kac. 245).

243. 110. Bho ge tu (473-84).

Sabbass' eva **bhavantasaddassa bho-**ādeso hoti **ge** pare.

Bho purisa, bho aggi, bho rāja, bho sattha, bho daṇḍi, bho sayambhu.

Ge ti kimatthaṃ? Bhavatā⁵⁴, bhavaṃ.

Tuggahaṇena aññasmim pi vacane sabbassa **bhavantasaddassa bhonta bhante bhonto bhadde bhotā bhoto** icc' ete ādesā honti. Bhonta, bhante, bhonto, bhadde, bhotā, bhoto.

When “ga” follows, all the word “bhavanta” becomes “bho”.

Examples: bho = bhavanta + si (“si” is named “ga”; “bhavanta” is changed to “bho”; “si” is elided).

Why it is said “when ‘ga’ follows”? To prevent the operation of this rule when “ga” does not follow such as in “bhavatā”, etc.

By taking “tu”, also when other inflections follow, all the word “bhavanta” becomes “bhonta”, “bhante”, “bhonto”, “bhadde”, “bhotā”, and “bhoto”.

244. 72. Akārapitādyantānam ā (475).

Akāro ca **pitā**dīnam anto ca **ā**ttam āpajjate **ge** pare.

Bho purisā, bho rājā, bho pitā, bho mātā, bho satthā.

When “ga” follows, the letter ‘a’ and the end (vowel) of “pitu”, etc., becomes “ā”.

Examples: purisā = purisa + si (“si” is named “ga”; “a” becomes “ā”; “si” is elided).

245. 152. Jha-la-pā rassam (477).

⁵⁴ Bhavato (Sī).

Jha la pa icc' ete rassam āpajjante **ge** pare.

Bho daṇḍi, bho sayambhu, bhoti itthi, bhoti vadhu.

When “ga” follows, “jha”, “la”, and “pa” become short.

Examples: daṇḍi = daṇḍī + si (“si” is named “ga”; “ī” is named “jha”; “ī” is shortened; “si” is elided).

246. 73. Ākāro vā (476, 478-9).

Ākāro rassam āpajjate vā **ge** pare.

Bho rāja, bho rājā; bho atta, bho attā; bho sakha, bho sakhā; bho sattha, bho satthā.

Optionally, when “ga” follows, “ā” becomes short.

Examples: rāja = rāja + si (“si” is named “ga”; “a” becomes “ā” by Kac. 244; by this sutta “a” is shortened; “si” is elided).

Iti nāma-kappe catuttho kaṇḍo

PAÑCAMA-KAṆḌA

247. 261. Tvādayo vibhattisaññāyo (492).

To ādi yesaṃ paccayānaṃ, te honti **tvādayo**. Te paccayā **tvādayo** vibhattisaññā va daṭṭhabbā.

Sabbato, yato, tato, kuto, ato, ito, sabbadā, yadā, tadā, kadā, idha, idāni.

Those suffixes that begin with “to” are called “tvādi”. These “tvādi” suffixes are named inflections.

248. 260. Kvaci to pañcamyatthe (493).

Kvaci **topaccayo** hoti pañcamyatthe

Sabbato, yato, tato, kuto, ato, ito.

Kvacī ti kimattham? Sabbasmā, imasmā.

Optionally, in the meaning of the fifth (inflection) there is the suffix “to”.

Examples: sabbato = sabba + to (“to” is named the fifth inflection).

Why it is said “optionally”? To allow exceptions to this rule such as in “sabbasmā”, etc.

249. 266. Tra-tha sattamiyā sabbanāmechi (494).

Tra tha icc' ete paccayā honti sattamyatthe sabbanāmechi.

Sabbatra, sabbattha; yatra, yattha; tatra, tattha.

After pronouns, in the the meaning of the seventh (inflection), there are the suffixes “tra” and “tha”.

Examples: sabbatra = sabba + tra (“tra” is named the seventh inflection).

250. 268. Sabbato dhi (502).

Sabba icc' etasmā **dhi**-paccayo hoti kvaci sattamyatthe.

Sabbadhi, sabbasmim.

Optionally, in the meaning of the seventh (inflection), after “sabba” there is the suffix “dhi”.

Examples: sabbadhi = sabba + dhi (“dhi” is named the seventh inflection).

251. 269. Kimsmā vo (499).

Kim icc' etasmā **va**-paccayo hoti sattamyatthe.

Kva gato 'si tvaṃ devānaṃ piyatissa.

In the meaning of the seventh (inflection), after “kim” there is the suffix “va”.

Examples: kva = kim + va (“va” is named the seventh inflection; “kim” is changed to “ka” by Kac. 227; “a” is elided by Kac. 83).

252. 271. Him-haṃ-hiñcanam (500)⁵⁵.

Kim icc' etasmā **him haṃ hiñcanam** icc' ete paccayā honti sattamyatthe.

Kuhim, kuhaṃ, kuhiñcanam.

In the meaning of the seventh (inflection), after “kim” there are the suffixes “him”, “haṃ”, and “hiñcanam”.

Examples: kuhim = kim + him (“him” is named the seventh inflection; “kim” is changed to “ku” by Kac. 228).

253. 273. Tamhā ca (501).

Tamhā ca him haṃ icc' ete paccayā honti sattamyatthe.

Tahim, tahaṃ.

Caggahaṇam hiñcanaggahaṇa-nivattanattham.

In the meaning of the seventh inflection, after “ta” there are the suffixes “him” and “haṃ”.

Examples: tahim = ta + him (“him” is named the seventh inflection).

“Ca” is to prevent “hiñcana” to be dragged here.

254. 274. Imasmā ha-dhā ca (503).

Imasmā ha dha icc' ete paccayā honti sattamyatthe.

Iha, idha.

Caggahaṇam avadhāraṇattham.

In the meaning of the seventh (inflection), after “ima” there are the suffixes “ha” and “dha”.

Examples: iha = ima + ha (“ha” is named the seventh inflection; “ima” becomes “i” by Kac. 234).

⁵⁵ Mog. 4.

“Ca” is for preventing other words rather than “ima”.

255. 275. Yato him̐ (504).

Tasmā **yato him̐**-paccayo hoti sattamyatthe.

Yahim̐.

In the meaning of the seventh inflection, after “ya” there is the suffix “him̐”.

Examples: yahim̐ = ya + him̐ (“him̐” is named the seventh inflection)

256. 0. Kāle.

"Kāle" icc' etaṃ adhikāratthaṃ veditabbaṃ.

(The word) “kāle” is for dragging.

257. 276. Kim̐-sabb'-añña'-eka-ya-kuhi dā-dācanaṃ (503).

Kim̐ sabba añña eka ya ku icc' etehi **dā dācanaṃ** icc' ete paccayā honti kāle sattamyatthe.

Kadā, sabbadā, aññadā, ekadā, yadā, kudācanaṃ.

In time, in the meaning of the seventh (inflection), after “kim̐”, “sabba”, “añña”, “eka”, “ya”, and “ku” there are the suffixes “dā” and “dācanaṃ”.

Examples: kadā = kim̐ + dā (“dā” is named the seventh inflection in time; “kim̐” is changed to “ka” by Kac. 227).

258. 278. Tamhā dāni ca (506).

Ta icc' etasmā **dāni dā** icc' ete paccayā honti kāle sattamyatthe.

Tadāni, tadā.

Caggahaṇaṃ anukaḍḍhanatthaṃ.

In time, in the meaning of the seventh inflection, after “ta” there are the suffixes “dāni” and “dā”.

Examples: tadāni = ta + dāni (“dāni” is named the seventh inflection in time).

“Ca” is for dragging “dā”.

259. 279. Imasmā rahi-dhunā-dāni ca (507).

Imasmā rahi dhunā dāni icc' ete paccayā honti kāle sattamyatthe.

Etarahi, adhunā, idāni.

Caggahaṇam anukaḍḍhanatthari.

In time, in the meaning of the seventh (inflection), after “ima” there are the suffixes “rahi”, “dhunā”, and “dāni”.

Examples: etarahi = ima + rahi (“rahi” is named the seventh inflection in time; “ima” is changed to “eta” by Kac. 236).

“Ca” is for dragging “dāni”.

260. 277. Sabbassa so dāmi vā (508).

Sabba icc' etassa sakārādeso hoti vā **dāmi** paccaye pare.

Sadā, sabbadā.

Optionally, when the suffix “dā” follows, “sabba” becomes “sa”.

Examples: sadā = sabba + dā (“dā” is named seventh inflection in time; “sabba” is changed to “sa”).

261. 369. Avaṇṇo ye lopañ ca (509).

Avaṇṇo ye paccaye pare lopam āpajjate.

Bāhussaccaṃ (Khu. i, 4); paṇḍiccaṃ (Abhi. iii, 128); vepullaṃ (Abhi. iii, 128); kāruṇṇaṃ; kosallaṃ (Abhi. iii, 128); sāmāññaṃ (Khu. vi, 177); sohajjaṃ.

When the suffix “ya” follows, the letter “a” and “ā” are elided.

Examples

Comment [UN43]: This is a taddhita suffix “nya”.

262. 391. Vuḍḍhassa jo iy'-iṭṭhesu (513).

Sabbass' eva **vuḍḍha**saddassa **jo**-ādeso hoti **iya iṭṭha** icc' etesu paccayesu.

Jeyyo, jeṭṭho (D. ii, 13).

When the suffixes “iya” and “iṭṭha” follow, all the word “vuḍḍha” becomes “jo”.

Examples

Comment [UN44]: This is a taddhita suffix “iya” and “iṭṭha”.

263. 392. Pasatthassa so ca (512).

Sabbass' eva **pasattha**saddassa **so**-ādeso hoti, **jā**deso ca **iya iṭṭha** icc' etesu paccayesu.

Seyyo (A. i, 130), seṭṭho (D. ii, 13), jeyyo, jeṭṭho (D. ii, 13).

When the suffixes “iya” and “iṭṭha” follow, all the word “pasattha” becomes “sa”.

Examples

Comment [UN45]: This is a taddhita suffix “iya” and “iṭṭha”.

264. 393. Antikassa nedo (514).

Sabbassa **antika**saddassa **nedā**deso hoti **iya iṭṭha** icc' etesu paccayesu.

Nediyo, nediṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “antika” becomes “neda”.

Examples

Comment [UN46]: This is a taddhita suffix “iya” and “iṭṭha”.

265. 394. Bālhassa sādho (515).

Sabbassa **bālha**saddassa **sādhā**deso hoti **iya iṭṭha** icc' etesu paccayesu.

Sādhiyo, sādhiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “bālha” becomes “sādha”.

Examples

Comment [UN47]: This is a taddhita suffix “iya” and “iṭṭha”

266. 395. Appassa kaṇ (516).

Sabbassa **appasaddassa kaṇādeso** hoti **iya iṭṭha** icc' etesu paccayesu.

Kaṇiyo, kaṇiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, all the word “appa” becomes “kaṇ”.

Examples

Comment [UN48]: This is a taddhita suffix “iya” and “iṭṭha”

267. 396. Yuvānaṇ ca (517).

Sabbassa **yuvasaddassa kaṇādeso** hoti **iya iṭṭha** icc' etesu paccayesu.

Kaniyo, kaniṭṭho.

Caggahaṇam anukaḍḍhanattham.

When the suffixes “iya” and “iṭṭha” follow, all the word “yuva” becomes “kaṇ”.

Examples

Comment [UN49]: This is a taddhita suffix “iya” and “iṭṭha”

“Ca” is for dragging the word “kaṇ”.

268. 397. Vantu-mantu vīnaṇ ca lopo (518).

Vantu mantu vī icc' etesaṃ paccayānaṃ lopo hoti **iya iṭṭha** icc' etesu paccayesu.

Guṇiyo, guṇiṭṭho, satiyo, satiṭṭho, medhiyo, medhiṭṭho.

When the suffixes “iya” and “iṭṭha” follow, the suffixes “vantu”, “mantu”, and “vī” are elided.

Examples

Comment [UN50]: This is a taddhita suffix “iya” and “iṭṭha”

269. 401. Yavataṃ ta-la-ṇa-dakārānaṃ byañjanāni ca-la-ṇa-ja-kā-rattaṃ (104, 106, 119, 121-5).

Yakāravantānaṃ ta-la-ṇa-dakārānaṃ byañjanāni ca-la-ṇa-ja-kārattam
āpajjante yathāsaṅkhyāṃ.

Bāhussaccaṃ (Khu, i, 4); paṇḍiccaṃ (Abhi. iii, 128); vepullaṃ (Abhi. iii, 128); kāruṇṇāṃ (Khu. vi, 177); kosallaṃ (Abhi. iii, 128); nepuṇṇāṃ (Abhi. iii, 128); sāmāṇṇāṃ (S. iii, 20); sohajjāṃ.

Yavatam ti kimattham? Tiṇadalaṃ.

Ta-la-ṇa-da-kārānaṃ iti kimattham? Ālasyaṃ (Abhi. iii, 364); ārogyaṃ (Khu. i, 395).

Byañjanāni iti kimattham? Maccunā.

Kāraggaṇaṃ kimattham? **Yakārassa makārādesaṇāpanattham**. Opammaṃ (M. ii, 42).

The letters “t”, “l”, “ṇ”, and “d”, which have “y”, become “c”, “l”, “ṇ”, and “j” respectively.

Examples: bāhussaccaṃ = bāhussuta + ya (last “a” is elided; “t” together with “y” becomes “c”; “c” is doubled by Kac. 28; “u” becomes “a” by Kac. 404).

Why it is said “which have ‘ya’”? To prevent the operation of this rule when there is not “ya” such as in “tiṇadalaṃ”.

Why it is said “the letters ‘t’, ‘l’, ‘ṇ’, and ‘d’”? To prevent the operation of this rule when there are not these letters such as in “ālasyaṃ”, etc.

Why it is said “letters”? To prevent the operation of this rule when there are not letters such as in “maccunā”.

Why “kāra” is taken? To make known the substitution of the letter “ma” by the letter “ya” such as in “opammaṃ”.

Comment [UN51]: There are two explanations here, one by Nyāsa and the other by Rūpasiddhi. Nyāsa says after “musa-paṇacāge”, “tyu” suffix, by Kac. 638 the end of the dhātu “sa” and “u” of “mu” are elided.

270. 120. Amha-tumha-ntu-rāja-brahm'-atta-sakha-satthu-pitādihi smā nā 'va
(542).

Amha tumha ntu rāja brahma atta sakha satthu pitu icc' evamādīhi
smāvacanaṃ **nā 'va** daṭṭhabbaṃ.

Mayā, tayā, guṇavatā, rañṇā, brahmunā, attanā, sakhinā, satthārā, pitarā,
mātārā, bhātārā, dhītārā, kattārā, vattārā.

Etehi ti kimattham? Purisā.

After “amha”, “tumha”, “ntu”, “rāja”, “brahma”, “atta”, “sakha”, “satthu”, “pitu”, etc., the suffix “smā” is to be recognized as “nā”.

Examples: mayā = amha + smā (“smā” is recognized as “nā”; “amha” together with “smā” is changed to “mayā” by Kac. 245).

Why it is said “after these”? To prevent the operation of this rule when they are not such as in “purisā”.

Iti nāmakappe pañcamo kaṇḍo
Nāmakappo Niṭṭhito

3-KĀRAKA-KAPPA
3-Case Chapter

CHAṬṬHA-KAṆḌA
Sixth Section

[This chapter deals with the different cases.]

271. 88, 308. Yasmāḍ apeti bhayaṃ ādatte vā tad apādānaṃ (555, 557).

Yasmā vā apeti, yasmā vā bhayaṃ jāyate, yasmā vā ādatte, taṃ kāraṃ apādānaṃ hoti.

Taṃ yathā? Gāmaṃ apenti munayo; nagarā niggato rājā; corā bhayaṃ jāyate; ācariyupajjhāyehi sikkhaṃ gaṇhāti sisso.

Apādānaṃ icc’ anena kvattho? Apādāne pañcamī.

He moves away from that, danger or fear from that, or (one) takes from that, that is "apādāna".

He moves away from that or fear/danger arises from that or (one) takes from that, that case has the name "apādāna".

As what? Sages go away from the village; the king goes out from (of) the city; fear/danger arises from the thief; the student takes training from teachers and preceptors.

What is the purpose of (saying) "apādāna"?⁵⁶ For the use of the name "apādāna" in the sutta "apādāne pañcamī" (§295).

272. 309. Dhātu-nāmānam upasaggayogādīsiv api ca (558, 568).

Dhātu-nāmānam payoge ca upasaggayogādīsiv api ca taṃ kārakaṃ apādānasaññaṃ hoti.

Dhātūnaṃ payoge tāva **ji** icc' etassa dhātussa **parā**pubbassa payoge yo asaho, so apādānasaññaṃ hoti.

Taṃ yathā? Buddhasmā parājenti aññatitthiyā.

Bhū icc' etassa dhātussa **pa**pubbassa payoge yato acchinnappabhavo, so apādānasaññaṃ hoti.

Taṃ yathā? Himavatā pabhavanti pañca mahānadiyo (MA. iii, 26); Anavatattamhā pabhavanti mahāsarā; Aciravatiyā pabhavanti kunnadiyo.

Nāmappayoge pi taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Urasmā jāto putto; bhūmito niggato raso; ubhato sujāto putto mātito ca pitito ca (D. i, 106, 113).

Upasaggayoge⁵⁷ taṃ kārakaṃ apādānasaññaṃ hoti.

Taṃ yathā? Apasālāya āyanti vāṇijā; ābrahmalokā saddo abbhuggacchati (Vin. i, 21); upari pabbatā⁵⁸ devo vassati; buddhasmā pati Sāriputto dhammadesanāya bhikkhū ālapati temāsaṃ; ghatam assa telasmā pati dadāti; uppalam assa padumasmā pati dadāti; kanakam assa hiraññasmā pati dadāti.

Ādiggahaṇena kārakamajjhe pi pañcamīvibhatti hoti. Ito pakkaḥmā vijjhati migam luddako; (ito) kosā⁵⁹ vijjhati kuñjaram; (ito) māsasmā⁶⁰ bhuñjati bhojanam.

Apiggahaṇena nipātapayoge pi pañcamīvibhatti hoti dutiyā ca tatiyā ca.

Rahitā mātujā puññaṃ katvā dānam⁶¹ deti, rahitā mātujam, rahitā mātujena

⁵⁶ "Kvattho" can be read as "ko attho", what is the purpose? or "kva attho", where is the purpose?

⁵⁷ Upasaggayogādīsiv api ca (K).

⁵⁸ Pari pabbatā (K).

⁵⁹ Ito kosā (Sī).

⁶⁰ Ito māsasmā (Sī).

vā. Rite saddhammā kuto sukhaṃ labhati, rite saddhammaṃ, rite saddhammena vā. Te bhikkhū nānā kulā pabbajitā (Vin. i, 9). Vinā saddhammā natth' añño koci nātho loke vijjati, vinā saddhammaṃ, vinā saddhammena vā; vinā buddhasmā, vinā buddhaṃ, vinā buddhena vā.

Caggahaṇena aññatthā pi pañcamīvibhatti hoti. Yato 'haṃ bhagini ariyāya jātiyā jāto (M. ii, 306). Yato sarāmi attānaṃ (Khu. vi, 175); yato patto 'smi viññutaṃ (Khu. vi, 175); yatv ādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijjhādomanassā pāpakā akusalā dhammā anvāsaveyyuṃ (D. i, 66; S. ii, 384).

(When there is connection with) roots and nouns and when there is connection with prefixes and others, also (there is "apādāna").

When there is connection with roots and nouns and when there is connection with prefixes and others, that case also has the name "apādāna".

First, when there is connection with roots, in connection with the root "ji" which is preceded by "parā", that which cannot be conquered, that has the name "apādāna".

Comment [UN52]: also "opposed"; "endured". This is the meaning of "asaho".

As what? The adherents of other teachers were defeated by the Buddha.

In connection with the root "bhū" which is preceded by "pa", from that that there is uninterrupted flow, that has the name "apādāna".

As what? Five great rivers originate from the Himalayas; great lakes originate from the (lake) Anavatatta; small rivers originate from the (river) Aciravatī.

Also in connection with nouns, that case has the name "apādāna".

As what? A son born from the breast; the essence comes out from the earth; a son well-born from both mother and father.

In connection with prefixes, that case has the name "apādāna".

As what? The merchants go avoiding the customs hall; the sound spreads as far as the world of Brahma; the rain falls above the hill;⁶² substituting the Buddha, Sāriputta calls the bhikkhus to preach the Dhamma for three

⁶¹ Bhāgaṃ (Suttaniddesa).

⁶² Another reading is "pari pabbatā devo vassati", avoiding the hill, the rain falls.

months; (he) gives butter to him instead of oil; (he) gives a lily to him instead of a lotus; (he) gives gold to him instead of silver.

Comment [UN53]: hirañña.

By taking "ādi", there is also the fifth inflection in the middle of cases. The hunter pierces (will pierce) the deer fifteen days from now; (he) pierces the elephant a *kosa* from here; (he) eats food a month from now.

By taking "api", there is also the fifth inflection in connection with particles, and also the second and third (inflection). Without a son, having done merit, (he) gives; without the good Dhamma, where can he get happiness? Those bhikkhus went forth away from the families; without the good Dhamma, there is no other refuge existing in the world.

By taking "ca", there is also the fifth inflection in other meanings. Sister, from the time I was born by a Noble birth. From the time I remember myself; from time I became knowledgeable; for that reason, evil unwholesome dhammas, covetousness and grief, torment (the bhikkhu) who dwells unrestrained in the eye-faculty.

273. 310. Rakkhaṇatthānam icchitaṃ (569).

Rakkhaṇatthānam dhātūnam payoge yaṃ icchitaṃ, taṃ kāraṇaṃ apādānasaññaṃ hoti.

Kāke rakkhanti taṇḍulā; yavā paṭisedhenti gāvo.

That which is desired (in conjunction with roots) meaning protection.

When in conjunction with roots having the meaning of protection, that which is desired, that case has the name of "apādāna".

They keep the crows away from the rice; they keep the cows away from the barley.

274. 311. Yena vā 'dassanaṃ (570).

Yena vā adassanaṃ icchitaṃ, taṃ kāraṇaṃ apādānasaññaṃ hoti.

Upajjhāyā antaradhāyati sisso; mātara ca pitarā ca antaradhāyati putto.

Vā ti kimatthaṃ? Sattamīvibhatyatthaṃ. Jetavane antaradhāyati Bhagavā.

Or not seeing by him.

Or not seeing by him is desired, that case has the name "apādāna".

The student hides from the preceptor; the son hides from the mother and father.

Why it is said "vā"? To allow its use in the meaning of the seventh inflection. The Blessed One disappeared in (from) Jetavana.

275. 312. Dūr'-antik'-addhakālanimmāna-tvālopa-disāyoga-vibhatt'-ārappayoga-suddha-ppamocana-hetu-vivitta-ppamāṇa-pubbayoga-bandhana-guṇavacana-pañha-kathana-thokākattūsu ca (571).

Dūratthe, antikatthe, addhanimmāne, kālanimmāne, tvālope, disāyoge, vibhatte, ārappayoge, suddhe, pamocane, hetvatthe, vivittatthe, pamāṇe, pubbayoge, bandhanatthe, guṇavacane, pañhe, kathane, thoke, akattari ca icc' etesv atthesu payogesu ca, taṃ kārakaṃ apādānasaññaṃ hoti.

Dūratthe tāva: Kīvadūro ito Naḷakāragāmo. Dūrato v' āgamma. Ārakā te moghapurisā imasmā dhammavinayā. Dutiyā ca tatiyā ca. Dūraṃ gāmaṃ āgato, dūrena gāmena vā āgato. Ārakā imaṃ dhammavinayaṃ, anena dhammavinayena vā icc' evamādi.

Antikatthe: Antikaṃ gāmā; āsannaṃ gāmā; samīpaṃ gāmā. Samīpaṃ saddhammā. Dutiyā ca tatiyā ca. Antikaṃ gāmaṃ, antikaṃ gāmena vā. Āsannaṃ gāmaṃ, āsannaṃ gāmena vā. Samīpaṃ gāmaṃ, samīpaṃ gāmena vā. Samīpaṃ saddhammaṃ, samīpaṃ saddhammena vā icc' evamādi.

Addhanimmāne: Ito Mathurāya catūsu yojanesu Saṅkassaṃ nāma nagaraṃ atthi; tattha bahū janā vasanti icc' evamādi.

Kālanimmāne: Ito bhikkhave ekanavutikappe Vipassī nāma Bhagavā loke udapādi (D. ii, 2). Ito tiṇṇaṃ māsānaṃ accayena parinibbāyissati (D. ii, 89) icc' evamādi.

Tvālope kammādhikaraṇesu: Pāsādā saṅkameyya (S. i, 96), pāsādaṃ abhiruhitvā (saṅkameyya) vā. Pabbatā saṅkameyya, pabbataṃ abhiruhitvā (saṅkameyya) vā. Hatthikkhandhā saṅkameyya (S. i, 96), hatthikkhandhaṃ abhiruhitvā (saṅkameyya) vā. Āsanā vuṭṭhaheyya, āsane nisīditvā (vuṭṭhaheyya) vā icc' evamādi.

Disāyoge: Avicito yāva upari bhavaggaṃ antare bahū sattanikāyā vasanti. Yato khemaṃ tato bhayaṃ (Khu. v, 193). Puratthimato, dakkhiṇato,

Comment [UN54]: shouldn't it be Avicito?

pacchimato, uttarato aggī pajjalanti. Yato assosum bhagavantam. Uddham pādatalā adho kesamatthakā (D. ii, 233) icc’ evamādi.

Vibhatthe: Yato paṇītataro vā visiṭṭhataro vā natthi. Chaṭṭhī ca. Channavutīnam pāsaṇḍānam dhammānam pavaram, yad idam sugatavinayo icc’ evamādi.

Ārappayoge: Gāmadhammā vasaladhammā asaddhammā ārati virati paṭivirati (Khu. viii, 42); pāṇātipātā veramaṇī icc’ evamādi.

Suddhe: Lobhaniyehi dhammehi suddho asaṁsaṭṭho (M. ii, 383). Mātito ca pitito ca suddho asaṁsaṭṭho anupakuddho agarahito (D. i, 106; M. ii, 377) icc’ evamādi.

Comment [UN55]: Lobhaniyehi in Rūpasiddhi.

Comment [UN56]: Anupakuddho in Rūpasiddhi

Pamocane: Parimutto dukkhasmā ti vadāmi (S. ii, 26). Mutto ‘smi Mārabandhanā. Na te muccanti maccunā icc’ evamādi.

Hetvatthe: Kasmā hetunā, kena hetunā, kissa hetunā (M. i, 1; D. ii, 58). Kasmā nu tumham daharā na mīyare (Khu. v, 214). Kasmā idh’ eva maraṇam bhavissati icc’ evamādi.

Vivittatthe: Vivitto pāpakā dhammā, vivicc’ eva kāmehi, vivicca akusalehi dhammehi icc’ evamādi.

Pamāṇe: Dīghaso navavidatthiyo sugatavidatthiyā; pamāṇikā kāretabbā (Vin. ii, 225); majjhimassa purisassa aḍḍhateḷasahatthā icc’ evamādi.

Pubbayoge: Pubbe ‘va sambodhā (M. i, 219; A. i, 261) icc’ evamādi.

Bandhanatthe: Satasmā bandho naro. Tatiyā ca. Satena bandho naro raññā iṇatthena icc’ evamādi.

Guṇavacane: Puññāya sugatim yanti; cāgāya vipulam dhanam; paññāya vimuttimano; issariyāya janam rakkhati rājā icc’ evamādi.

Pañhe tvālope kammādhikarāṇesu: Abhidhammā pucchanti, abhidhammam sutvā, abhidhamme ṭhatvā (pucchanti) vā. Vinayā pucchanti, vinayam sutvā, vinaye ṭhatvā (pucchanti) vā. Dutiyā ca tatiyā ca. Abhidhammam, abhidhammena vā. Vinayam, vinayena vā. Evaṁ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātakā, abbhutadhammā, vedallā (Khu. vii, 111; VinA. i, 22; DA. i, 24) icc’ evamādi.

Kathane tvālope kammādhikarāṇesu: Abhidhammā kathayanti, abhidhammam sutvā, abhidhamme ṭhatvā (kathayanti). Vinayā kathayanti, vinayam sutvā, vinaye ṭhatvā (kathayanti). Dutiyā ca tatiyā ca. Abhidhammam,

abhidhammena vā. Vinayaṃ, vinayena vā. Evaṃ suttā, geyyā, gāthāya, veyyākaraṇā, udānā, itivuttakā, jātaḥ, abbhutadhammā, vedallā (Khu. vii, 111; VinA. i, 22; DA. i, 24) icc' evamādi.

Thoke: Thokā muccanti⁶³; appamattakā muccanti⁶⁴; kicchā muccanti⁶⁵.
Tatiyā ca. Thokena, appamattakena, kicchena vā icc' evamādi.

Akattari ca: Kamassa katattā upacittā ussannattā vipulattā cakkhuvīññāṇaṃ uppannaṃ hoti (Abh. i, 104) icc' evamādi.

Caggahaṇena sesesu pi ye mayā nopadiṭṭhā apādānapayogikā, te payogavicakkhaṇehi yathāyogaṃ yojetabbā.

Far, near, measurement of distance and time, elision of 'tvā', in conjunction with direction, separation, abstinence, purity, liberation, cause, seclusion, measuring, in connection with the past, bondage, quality, question, talk, little and no-agent.

In the meaning of far, in the meaning of near, in measurement of distance, in measurement of time, when there is elision of 'tvā', in connection with direction, in the meaning of separation, in conjunction with abstinence, in purity, in liberation, in the meaning of cause, in the meaning of seclusion, in measuring, in connection with the past, in the meaning of bondage, in quality, in question, in talk, in little, in no-agent; in these meanings and in these conjunctions this case has the name "apādāna".

First, in the meaning of far: How far (is) from here the village of Naḷakāra? Having come from far. These foolish men are far away from this Dhamma-Vinaya. Also in the second and third (inflection). (He) came from a far village. Far from this Dhamma-Vinaya, etc.

In the meaning of near: Near to this village. Near the good Dhamma. Also in the second and third inflection.

In measuring distance: The city called Saṅkassa is four *yojanas* from Mathurā; many people live there.

⁶³ Muccati (Sī).

⁶⁴ Muccati (Sī).

⁶⁵ Muccati (Sī).

In measuring time: Bhikkhus, ninety one world cycles from this (world cycle) the Blessed One Vipassī arose in the world. At the expiration of three months from now (the Buddha) will enter into Parinibbāna.

When there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhikaraṇa): He should go from the mansion; or having gone up the mansion, he should go. He should go from the mountain; or having climbed the mountain, he should go. He should descend from the back of the elephant; or having climbed up the back of the elephant, he should descend. He should get up from the seat; or having sat on the seat, (one) should get up.

In connection with (words meaning) direction: Many orders of beings live in between from Avicī as far up the top of existence. From where there is security, from there there is fear/danger. Fires blaze from the east, from the south, from the west, from the north. From there (they) listened to the Blessed One. Upward from the sole of the foot downward from the tip of the hair.

In the meaning of separation: There is nothing more exalted or more excellent than this. Also in the sixth (inflection). This Vinaya of the One Who has Gone Rightly is better than the ninety six sectarian Dhammas.

In conjunction with abstinence: (One) refrains, abstains, desists from the way of the villages, from the way of the outcasts, from the bad Dhamma. Abstention from killing.

In purity: Pure and unmixed from things that are to be attached to. Pure, unmixed, blameless and irreproachable from the mother's side and the father's side.

In liberation: I say "freed from suffering". I am freed from the bondage of Māra. They are not liberated from death.

In the meaning of cause:⁶⁶ On account of what cause? Why your young did not die? Why here there will be only death?

In the meaning of seclusion: Secluded from evil states, secluded from sensuality, secluded from unwholesome states.

In measuring: From length nine spans of the span of the Buddha; it should be made according to the regular measurements; twelve and a half cubits of the average man.

⁶⁶ "Hetvatthe" means the word "hetu" as well as words having the same meaning as "hetu".

In connection with the past: Before the Enlightenment.

In the meaning of bondage: The man is imprisoned because of one hundred (debt). Also there is the third (inflection). The man was imprisoned by the king because of one hundred debt.

In the expression of quality (both good and bad): Because of merit they go to blissful states; because of generosity there is abundant wealth; because of wisdom (he) is one whose mind is freed; because of his power the king protects the people.

Comment [UN57]: check meaning of *guṇavacana*.

In questioning when there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhiraraṇa): They ask about Abhidhamma; have listened to the Abhidhamma or having stood on the Abhidhamma, they ask. They ask about Vinaya; having listened to the Vinaya or having stood on the Vinaya, they ask. There is also the second and third (inflection).

In talking when there is elision of (a word ending in) 'tvā' in the accusative (kamma) and locative (adhiraraṇa): They talk about the Abhidhamma; have listened to the Abhidhamma or having stood on Abhidhamma, they talk. They talk about the Vinaya; having listened to the Vinaya or having stood on the Vinaya, they talk. There is also the second and third (inflection).

In little: They are liberated with little (effort); they are liberated with not much; they are liberated with difficulty. There is also the third (inflection).

And in no-agent:⁶⁷ Because of the kamma being done, accumulated, abundant, much, eye-consciousness arises.

By taking "ca" also in the remaining examples of "apādāna" not shown by me, those examples should be constructed by those who are clever in giving examples.

276. 302. Yassa dātukāmo rocate dhārayate vā taṃ sampadānaṃ (553).

Yassa vā dātukāmo, yassa vā rocate, yassa vā dhārayate, taṃ kārakaṃ sampadānasaññaṃ hoti.

Samaṇassa cīvaram dadāti; samaṇassa rocate saccaṃ; Devadattassa suvaṇṇacchattaṃ dhārayate Yaññadatto.

Sampadānam icc' anena kvattho? Sampadāne catutthī.

⁶⁷ There are two agents: (1) causative agent and (2) pure agent. "Akattari" means no causative-agent.

Vā ti vikappanattam. Dhātu-nāmānaṃ payoge vā upasaggappayoge vā nipāṭappayoge vā sati atthavikappanattam **vā** ti padaṃ payujjati.

To whom one wants to give, to whom (something) is pleasing, to whom (one) holds (something for), that is "sampadāna".

To whom one wants to give or to whom (something) is pleasing or to whom one holds (something for), that case has the name "sampadāna".

He gives a robe to the monk; truth delights the monk; Yaññadatta holds a golden parasol for Devadatta.

What is the purpose of (saying) "sampadāna"? For the use of the name "sampadāna" in the sutta "sampadāne catutthī" (§293).

'Vā' is for the purpose of taking something more. When there is conjunction with roots and nouns, prefixes or indeclinable particles, **to consider more meanings**, the word 'vā' is employed (in this sutta).

Comment [UN58]: check translation of "atthavikappanattam".

277. 303. Silāgha-hanu-ṭhā-sapa-dhāra-piha-kudha-duh'-issosūya-rādh'-ikkha-paccāsūṇa-anupatigīṇa-pubbakatt'-ārocanattha-tadattha-tumatthālamattha- maññānādar'-appāṇini, gatyatthakammani, āsīsattha-sammuti-bhiyya-sattamyatthesu ca (554).

Silāgha hanu ṭhā sapa dhāra piha kudha duha issa icc' etesaṃ dhātūnaṃ payoge, usūyatthānaṃ ca payoge, rādh'-ikkhappayoge, paccāsūṇa-anu-pati-gīṇaṃ pubbakattari, ārocanatthe, tadatthe, tumatthe, alamatthe, maññatippayoge anādare appāṇini, gatyatthānaṃ dhātūnaṃ kammani, āsīsatthe ca sammuti bhiyya sattamyatthesu ca, taṃ kārakaṃ sampadānasaññaṃ hoti.

Silāghappayoge tāva: Buddhassa silāghate, Dhammassa silāghate, Saṃghassa silāghate; sakaṃ upajjhāyassa silāghate; tava silāghate, mama silāghate icc' evamādi.

Hanuppayoge: Hanute tuyham eva, hanute mayham eva icc' evamādi

Ṭhāpayoge: Upatiṭṭheyya sakyaputtānaṃ vaḍḍhakī, bhikkhussa bhuñjantassa pāṇīyena vā vidhūpanena vā upatiṭṭheyya (Vin. ii, 345) bhikkhunī icc' evamādi.

Sapappayoge: Tuyham sapate, mayham sapate icc' evamādi.

Dhārappayoge: Suvaṇṇaṃ te dhārayate icc’ evamādi.

Pihappayoge: Buddhassa aññatitthiyā pihayanti; devā dassanakāmā te (Khu. vi, 186); yato icchāmi bhaddantassa; samiddhānaṃ pihayanti daliddā icc’ evamādi.

Kudha-duha-issa-usūyappayoge: Kodhayati Devadattassa; tassa kujjha Mahāvīra mā raṭṭhaṃ vinassa idaṃ (Khu. v, 99)⁶⁸. Duhayati disānaṃ megho. Titthiyā samaṇānaṃ issayanti guṇagiddhena; titthiyā samaṇānaṃ issayanti lābhagiddhena. Dujjanā guṇavantānaṃ usūyanti guṇagiddhena; kā usūyā vijānataṃ (Vin. iii, 55) icc’ evamādi.

Rādha ikkha icc’ etesaṃ dhātūnaṃ payoge yassa akathitassa pucchanāṃ kammavikkhyāpanatthaṃ ca, taṃ kārakaṃ sampadānasaññaṃ hoti, dutiyā ca.

Ārādho ‘haṃ rañño, ārādho ‘haṃ rājānaṃ⁶⁹; ky āhaṃ ayyānaṃ aparajjhāmi (Vin. i, 248); ky āhaṃ ayye aparajjhāmi. Cakkhuṃ janassa dassanāya taṃ viya maññe. Āyasmato Upālitttherassa upasampadāpekkho Upatisso, āyasmantaṃ vā icc’ evamādi.

Paccāsuṇa-anupatigiṇānaṃ pubbakattari suṇotissa paccāyoge yassa⁷⁰ kammuno pubbassa yo kattā, so sampadānasaññaṃ hoti.

Taṃ yathā? Bhagavā bhikkhū etad avoca.

Bhikkhū ti **akathitakammam, etan** ti **kathitakammaṃ**. Yassa⁷¹ kammuno pubbassa yo kattā, so ‘Bhagavā’ ti⁷² “yo karoti sa kattā” ti suttavacanena kattusaññaṃ. Evaṃ yassa⁷³ kammuno pubbassa yo kattā, so sampadānasaññaṃ hoti.

Taṃ yathā? Te bhikkhū Bhagavato paccassosum (D. ii, 9; M. i, 1; A. i, 1). Āsuṇanti Buddhassa bhikkhū.

⁶⁸ Nāyaṃ pāṭho Sīhālapotthakesu dissati.

⁶⁹ Ārādho me rañño, ārādho me rājānaṃ (Sī).

⁷⁰ "Yassā" ti padaṃ adhikanti maññe, anantaravākye tassambandhatasaddassa abhāvā, tadatthassa ca idha anicchitattā, padarūpasiddhiyam pi taṃ natthi.

⁷¹ "Yassā" ti padaṃ adhikanti maññe, anantaravākye tassambandhatasaddassa abhāvā, tadatthassa ca idha anicchitattā, padarūpasiddhiyam pi taṃ natthi.

⁷² Yassa, pa, kattāti so Bhagavā (K).

⁷³ "Yassā" ti padaṃ adhikanti maññe.

Giṇassa anu-patīyoge yassa⁷⁴ kammuno pubbassa yo kattā, so sampadānasañño hoti.

Taṃ yathā? Bhikkhu jaṇaṃ dhammaṃ sāveti. Tassa bhikkhuno jaṇo anuṇṇāti; tassa bhikkhuno jaṇo patigīṇāti.

Yo vadeti sa ‘kattā’ ti,
Vuttaṃ ‘kamman ti vuccati.
Yo paṭiggāhako tassa,
‘sampadānaṃ’ vijāṇiyā.

icc’ evamādi.

Ārocanatthe: Ārocayāmi vo bhikkhave (M. i, 339); āmantayāmi vo bhikkhave (D. ii, 128); paṭivedayāmi vo bhikkhave (M. i, 339). Ārocayāmi te mahārāja (S. i, 101); āmantayāmi te mahārāja; paṭivedayāmi te mahārāja (S. i, 101) icc’ evamādi.

Tadatthe: Ūnassa pāripūriyā taṃ cīvaraṃ nikkhipitabbaṃ (Vin. i, 304). Buddhassa atthāya, dhammassa atthāya, saṃghassa atthāya jīvitaṃ pariccajāmi icc’ evamādi.

Tumatthe: Lokānukampāya atthāya hitāya sukhāya devamanussānaṃ Buddho loke uppajjati (D. ii, 179; 181; M. i, 117; A. i, 21). Bhikkhūnaṃ phāsuvihārāya vinayo paññatto (Vin. i, 24; v, 2) icc’ evamādi.

Alamatthappayoge: Alam iti arahati paṭikkhittesu. Alam me Buddho (Vin. i, 32). Alam me rajjaṃ (Khu. vi, 151). Alam bhikkhu pattassa. Alam mallo mallassa; arahati mallo mallassa. **Paṭikkhitte:** Alam te rūpaṃ karaṇīyaṃ. Alam me hiraṇṇasuvannaṃ icc’ evamādi.

Maññatippayoge anādare appāṇini: Kaṭṭhassa tuvaṃ maññe; kaliṅgarassa⁷⁵ tuvaṃ maññe.

Anādare ti kimatthaṃ? Suvaṇṇaṃ viya taṃ maññe⁷⁶.

Appāṇini ti kimatthaṃ? Gadrabhaṃ tuvaṃ maññe icc’ evamādi.

Gatyatthakammani: Gāmassa pādena gato; nagarassa pādena gato; appo saggāya gacchati (Khu. i, 39), saggassa gamanena vā (Khu. i, 40); mūlāya

⁷⁴ "Yassā" ti padaṃ adhikanti maññe.

⁷⁵ Kaḷiṅgarassa, kaḷaṅgarassa (K).

⁷⁶ Suvaṇṇaṃ taṃ maññe (Rū). Suvaṇṇaṃ tvaṃ maññe (Sī).

paṭikasseyya saṁgho (Vin. iii, 442; iv, 114). Dutiyā ca. Gāmaṁ pādena gato, nagaraṁ pādena gato, appo saggaṁ gacchati, saggaṁ gamanena vā. Mūlaṁ paṭikasseyya saṁgho icc' evamādi.

Āsīsatthe: Āyasmato dīghāyuko⁷⁷ hotu; bhaddaṁ bhavato hotu; kusalaṁ bhavato hotu. Anāmayaṁ bhavato hotu; sukhaṁ bhavato hotu; svāgataṁ bhavato hotu; attho bhavato hotu; hitaṁ bhavato hotu icc' evamādi.

Sammutippayoge: Aññatra saṁghasammutiyā bhikkhussa vippavatthum na vaṭṭati. Sādhū sammuti me tassa Bhagavato dassanāya icc' evamādi.

Bhiyyappayoge: Bhiyyoso mattāya⁷⁸ icc' evamādi.

Sattamyatthe: Tuyhañ c' assa āvikaromi; tassa me Sakko pātur ahosi icc' evamādi.

Atthaggaṇaṇena bahūsu akkharappayogesu dissati.

Taṁ yathā? Upamaṁ te karissāmi (D. ii, 259; M. i, 203), dhammaṁ vo desessāmi (M. iii, 86).

Sāratthe⁷⁹ ca: Desetu bhante Bhagavā dhammaṁ bhikkhūnaṁ (Vin. iii. 6, 7). Tassa phāsu viharāya hoti. Etassa paṇeṇya.⁸⁰ Yathā no Bhagavā byākareyya, tathā pi tesaṁ byākarissāma. Kappati samaṇānaṁ āyogo. Amhākaṁ maṇina attho (Vin. i, 220). Kim attho me buddhena. Seyyo me attho. Bahūpakārā bhante Mahāpajāpatigotamī Bhagavato (M. iii, 290). Bahūpakārā bhikkhave mātāpitāro puttānaṁ (Khu. i, 269; A. i, 131) icc' evamādi.

Sesesu akkharappayogesu pi aññe pi payogā payogavicakkhaṇehi yojetabbā.

Caggahaṇaṁ vikappanattavāggahaṇānukaḍḍhanatthaṁ⁸¹. Ye keci saddā sampadānappayogikā mayā nopadiṭṭhā, tesaṁ gahaṇatthaṁ idha vikappīyati vā saddo⁸²

⁷⁷ Dīghāyu (K).

⁷⁸ Bhiyyosomattāya. D. i, 205; DA. i, 321; D. ii, 9; S. i, 23; SA. i, 63; A. i, 122; Khu. i, 170-1; UdānaA. 329. Siyyosomattāya. Vin. iv, 346. Iha tu atisayatthe nipāto yevā yaṁ 'Bhiyyosomattāya' ti (Mog.-pañcika ii, 25). Sad. Sutta, 125-6; 175-piṭṭhesu pi passitabbaṁ.

⁷⁹ Sādaratthe (Sī). Sārattho nāma uttamatto, cintāpanatto vā (Nyā; Sad. 126-piṭṭhe).

⁸⁰ Phāsuviharāya hotu (K).

⁸¹ Anekattattā nipātānaṁ, caggahaṇassa ca nipātattā tapphalaṁ assento casaddaggahaṇaṁ vikappanattavāggahaṇānukaḍḍhanatthanti āha (Nyā). Kaccāyane pana 'sattamyatthesu cā' ti casaddaggahaṇaṁ vikappanattavāggahaṇānukaḍḍhanattham eva. Sad. sutta. 126-piṭṭhe.

⁸² Iti vikappayati (Sī).

Taṃ yathā? Bhikkhusaṃghassa pabhū ayaṃ Bhagavā. Desassa pabhū ayaṃ rājā. Khetṭassa pabhū ayaṃ gahapati. Araññaṃsa pabhū ayaṃ luddako icc' evamādi. Kvaci dutiyā tatiyā pañcamī chaṭṭhī sattamyatthesu ca⁸³.

[Here I did not translate the sutta.]

In conjunction with these roots: 'silāgha', praising, 'hanu', removing, 'ṭhā', standing, 'sapa', swearing 'dhāra', owing, 'piha', liking, 'kudha', being angry, 'duha', damaging, 'issa', envying; in conjunction with (roots having the meaning of) 'usūya', showing anger, in conjunction with (the roots) 'rādha', liking, and 'ikkha', seeing; in the subject of the previous (sentence) with the root 'su', hearing, when preceded by 'pati' and 'ā' and with the root 'ge', making sound, when preceded by 'anu' and 'pati'; in the meaning of announcing; in the purpose of that; in the meaning of 'tum'; in the meaning of "alaṃ"; in conjunction with (the root) 'mana' in (showing) disrespect and in non living being; in the object of roots that have the meaning of going; in the meaning of benediction; (in conjunction) with "sammuti" and "bhiyya"; and in the meaning of the locative; that case has the name "sampadāna".

First, in conjunction with (the root) 'silāgha', praising: (One) praises the Buddha, praises the Dhamma, praises the Saṃgha; (he) praises his own preceptor; (he) praises you, praises me.

In conjunction with (the root) 'hanu', removing: He lies to you, he lies to me.

In conjunction with (the root) 'ṭhā', standing: The carpenter should attend to the sons' of the Sakya; should a bhikkhuni attend to a bhikkhu that is eating with water or fanning...

In conjunction with (the root) 'sapa', swearing (to tell the truth): He swears to you, he swears to me.

In conjunction with (the root) 'dhāra', owing: He owes you gold.

In conjunction with (the root) 'piha', liking: The followers of other teachings like the Buddha; the deities wish to see you; because I want the venerable; the poor like the rich.

In conjunction with (the roots) 'kudha', being angry, 'duha', damaging, 'issa', envying, 'usūya', showing anger: He is angry with Devadatta; let the great man be angry with him, do not let this country to be destroyed. The storm destroys countries. Because they have greed for honor, followers of (other)

⁸³ Dutiyā pañcamī chaṭṭhī sattamyatthesu (Sī).

teachings are jealous of the monks; because they have greed for gain, followers of (other) teachings are jealous of the monks. Because they have greed for honor, bad people find fault with the virtuous; what is the criticism of those who know?

In conjunction with the roots 'rādha', liking, and 'ikkha', seeing, the person that does not talk, that is being questioned, and for the purpose of making known the action, that case has the name "sampadāna"; there is also the second (inflection). I like the king; what have I done wrong to the reverends? I consider the eye to see people just as I consider you (= I regard you as the eye). The Venerable Upatissa wishes the higher ordination from the Venerable Upāli.

In the former subject of the root 'su', hearing with 'pati' and 'ā' and the root 'ge', making sound, with 'anu' and 'pati'. The root 'su', hearing, when in conjunction with 'pati' and 'ā', whatever is the subject of the previous object, that subject has the name "sampadāna".

Comment [UN59]: check this sentence.

As what? The Blessed One said this to the bhikkhus.

(Here) "bhikkhū" is the indirect object (akathitakamma) and "etaṃ" is the direct object (kathitakamma). The subject of the previous object ("etaṃ"), "Bhagavā", has the name "kattu" by the sutta "yo karoti sa kattā (§281). Thus whatever subject of the former object, that (subject) has the name "sampadāna".

As what? Those bhikkhus listened to the Blessed One. The bhikkhus listened to the Buddha.

That which is the subject of the previous object in conjunction with the root 'ge', making sound, when it has (the prefixes) 'anu' and 'pati', that (subject) has the name "sampadāna".

As what? The bhikkhu makes the people listen to the Dhamma. The people cheer that bhikkhu; the people approve that bhikkhu.

That who says, that is "subject",
What is said is called "object".
That who accepts it,
Should be understood as "sampadāna".

In the meaning of announcing: Bhikkhus, I say to you. Great king, I say to you.

In the purpose of that: That robe should be put aside for the sake of fulfilling that which is deficient. For the sake of the Buddha, for the sake of the Dhamma, for the sake of the Saṅgha I give up (my) life.

In the meaning of 'tuṇ': The Buddha appears in the world out of compassion for the world, for the welfare, for the benefit and for the happiness of gods and humans. The Vinaya is established for the sake of the living in comfort of the bhikkhus.

In conjunction with (words that have) the meaning of 'alaṃ': 'Alaṃ' means worthy (arahati) and rejection (paṭikkhitta). The Buddha is worthy for me. The kingdom is worthy for me. The bhikkhu is worthy of the bowl. One wrestler is a match for another wrestler. In the meaning of rejection: Matter is nothing to me. I do not need silver and gold.

In not a living being and (showing) disrespect in conjunction with the root 'mana': I consider you as a log; I consider you as a rotten piece of wood.

Why it is said "anāḍare"? To prevent the use when there is no disrespect such as in "I consider you as gold".

Why it is said "appāṇini"? To prevent the use when there is a living being such as in "I consider you an ass".

In the object of (roots that have the) meaning of "going": Gone to the village by foot; gone to the city by foot; a few go to heaven; by going to heaven; the Saṅgha should draw back to beginning. There is also the second (inflection). (The same examples.)

In the meaning of benediction: Let there be long life to your reverence; may there be good to you; may there be health to you. May you be free from disease; may there be happiness to you; you are welcome; may there be welfare to you; may there be benefit to you.

In conjunction with "sammuti", consent: Except with the consent of the Saṅgha, it is not proper for a bhikkhu to stay away from the robe. It is good appointing me to see that Blessed One.

In conjunction with "bhiyya", more: More than the measure.

In the meaning of the seventh (inflection): I declare that to you. Sakka manifested to that me.

By taking "attha" many examples are seen.

As what? I will give you a simile; I will preach you the Dhamma.

In the meaning of the root 'sāra', **going or thinking**: Let the Blessed One preach the Dhamma to the bhikkhus. For his living in comfort. It should be sent to him. Just as the Blessed One explained to us, in the same way, we will explain them. Is "āyoga" allowable to the monks? We want jewels. What is the use of the Buddha to me? The benefit is the best for me. Venerable Sir, Mahāpajāpatigotamī has been very useful to the Blessed One. Bhikkhus, the mother and father are very helpful to sons.

Comment [UN60]: check, root 'sāra' has two meanings 'gati' and 'cinta'.

Comment [UN61]: check meaning

Also other examples in conjunction with the remaining words should be constructed by those who are clever with examples.

"Ca" is for dragging "vā" which has the meaning of an alternative (vikappana). Here the word "vā" is intended for dragging whatever words that are "sampadāna" examples that have not been shown by me.

As what? This Blessed One is the lord of the Saṃgha of bhikkhus. This king is the lord of the country. This householder is the lord of the field. This hunter is the lord of the forest. Sometimes also in the meaning of the second, third, fifth, sixth and seventh (inflection).

278. 320. Yo 'dhāro tam okāsaṃ (572-3).

Yo ādhāro, taṃ okāsasaññaṃ hoti. Sv ādhāro catubbidho: byāpiko, opasilesiko, vesayiko sāmīpiko cā ti.

Tattha **byāpiko** tāva: Jalesu khīraṃ tiṭṭhati, tilesu telāṃ, ucchūsu raso.

Opasilesiko: Pariyaṅke rājā seti; āsane upaviṭṭho saṃgho.

Vesayiko: Bhūmīsu manussā caranti; antalikkhe vāyū vāyanti; ākāse sakuṇā pakkhandanti⁸⁴.

Sāmīpiko: Vane hatthino caranti; gaṅgāyaṃ ghoso tiṭṭhati; vaje gāvo duhanti; Sāvattthiyaṃ viharati Jetavane (A. i, 1; S. i, 1).

Okāsaṃ icc' anena kvattho? Okāse sattamī.

That which is a receptacle, that is "okāsa".

⁸⁴ Pakkhanti (K).

That which is a receptacle, that has the name "okāsa". The receptacle is fourfold: (1) pervading (byāpika), (2) close contact (opasilesika), (3) domain (vesayika) and (4) nearness (sāmīpika).

Here first is pervading (byāpika): Milk exists in water, oil exists in sesame, juice exist in sugarcane.

Comment [UN62]: In Rūpasiddhi it says khīresu jālaṃ.

Close contact (opasilesika): The king lies down on the couch. The Saṃgha is seated on the seat.

Domain (vesayika): Humans walk on the earth; the wind blows in the sky; birds fly in the space.

Nearness (sāmīpika): Elephants roam near the forest; the village of cowherds is near the Ganges; they milk the cows near the pen; (the Blessed One) lives near Sāvathī in the Jeta grove.

What is purpose of (saying) "okāsa"? For the use of name "okāsa" in the sutta "okāse sattamī" (§302).

279. 292. Yena vā kayirate taṃ karaṇaṃ (552).

Yena vā kayirate, yena vā passati, yena vā suṇāti, taṃ kārakaṃ karaṇasaññaṃ hoti.

Dattena vīhiṃ lunāti; vāsiyā kaṭṭhaṃ tacchati; pharasunā rukkhāṃ chindati; kudālena pathaviṃ⁸⁵ khaṇati; satthena kammaṃ karoti. Cakkhunā rūpaṃ passati (D. ii, 269); sotena saddaṃ suṇāti (D. ii, 269).

Karaṇaṃ icc' anena kvattho? Karaṇe tatiyā.

That by which he does, that is "karaṇa".

By that he does, by that he sees, by that he hears, that case has the name "karaṇa".

He cuts the paddy with the sickle; he chips timber with the adze; he cuts the tree with the hatchet; he digs the earth with the spade; he works with a knife; he sees forms with the eye; he hears a sound with the ear.

What is purpose of (saying) "karaṇa"? For the use of name "karaṇa" in the sutta "karaṇe tatiyā" (§286).

⁸⁵ Āvāṭaṃ (Sī).

280. 285. Yaṃ karoti taṃ kammam (551).

Yaṃ vā karoti, yaṃ vā passati, yaṃ vā suṇāti, taṃ kārakaṃ kammasaññaṃ
hoti.

Chattariṃ karoti; ratthaṃ karoti; rūpaṃ passati (D. ii, 269); saddaṃ suṇāti (D.
ii, 269); kaṇṭakaṃ maddati; visaṃ gilati.

Kammam icc' anena kvattho? Kammatthe dutiyā.

He does that, that is "kamma".

He does that, he sees that, he hears that, that case has the name "kamma".

He makes an umbrella; he makes a chariot; he sees a form; he hears a sound;
he steps on a thorn; he swallows poison.

What is the purpose of (saying) "kamma"? For the use of the name "kamma"
in the sutta "kammattthe dutiyā" (§297).

281. 294. Yo karoti sa kattā (548).

Yo karoti, so kattusaññaṃ hoti.

Ahinā daṭṭho naro; garuḷena hato nāgo. Buddhena jito Māro; Upaguttena
Māro bandho⁸⁶.

Kattu icc' anena kvattho? Kattari ca.

That who does, he is "kattu".

That who does, he has the name "kattu".

The man is bitten by a snake; the serpent was killed by the garuḷa; Māra was
defeated by the Buddha; Māra was bound by Upagutta.

What is the purpose of (saying) "kattu"? For the use of the name "kattu" in
the sutta "kattari ca" (§288).

282. 295. Yo kāreti sa hetu (550).

⁸⁶ Baddho (K).

Yo kattāraṃ kāreti, so hetusañño hoti, kattā ca.

So puriso taṃ purisaṃ kammaṃ kāreti; so puriso tena purisena kammaṃ kāreti; so puriso tassa purisassa kammaṃ kāreti. Evaṃ hāreti, pāṭheti, pāceti, dhāreti.

Hetu icc' anena kvattho? Dhātūhi ñe-ṇaya-ṇāpe-ṇāpayā kāritāni hetvatthe.

That who causes to do, he is "hetu".

That who causes the doer to do, that (case) has the name "hetu" and "kattu".

The man causes the man to do the work. (The object of the causative can also be in the third inflection, "tena purisena" and sixth inflection, "tassa purisassa".) Thus with "hāreti", cause to bring, "pāṭheti", cause to read, "pāceti", cause to cook, "dhāreti", to hold.

What is the purpose of (saying) "hetu"? For the use of the name "hetu" in the sutta "Dhātūhi ñe-ṇaya-ṇāpe-ṇāpayā kāritāni hetvatthe" (§438).

283. 316. Yassa vā pariggaho taṃ sāmī (575).⁸⁷

Yassa vā pariggaho, taṃ sāmisaññaṃ hoti.

Tassa bhikkhuno paṭivīso⁸⁸; bhikkhuno patto; tassa bhikkhuno cīvaraṃ; attano mukhaṃ.

Sāmī icc' anena kvattho? Sāmisimā chaṭṭhī.

Possession of that, that is "sāmī".

Possession of that, that has the name "sāmī".

Portion of that bhikkhu; the bowl of the bhikkhu; the robe of that bhikkhu; mouth of oneself.

What is the purpose of (saying) "sāmī"? For the use of the name "sāmī" in the sutta "sāmisimā chaṭṭhī" (§301).

⁸⁷ "Vā" is used to include 'tabba', the root 'rūja', etc. See Rūpasiddhi page 168.

⁸⁸ Paṭivīso ca koṭṭhāso (Abhidhā. 485-gāthā).

284. 283. Liṅgatthe paṭhamā (577).

Liṅgathābhīdhānamatte paṭhamāvibhatti hoti.

Puriso, purisā, eko, dve, ca, vā, he, ahe, re, are.

In the property of the stem there is the first (inflection).

In just denoting the property of the stem there is the first inflection.

Man, men, one, two, and, or, hey, oh, heigh, halloo.

285. 70. Ālapane ca (578).

Ālapanatthādhike liṅgathābhīdhānamatte ca paṭhamāvibhatti hoti.

Bho purisa, bhavanto purisā; bho rāja, bhavanto rājāno; he sakhe, he sakhino.

Also in addressing.

When the meaning of addressing is extra on just denoting the property of the stem there also is the first inflection.

Oh man, oh men; oh king, oh kings; hey friend, hey friends.

286. 291. Karaṇe tatiyā (591).

Karaṇakāraṇe tatiyāvibhatti hoti.

Aggīṇā kuṭṭhā jhāpeti; manasā ce paduṭṭhena (Khu. i, 13); manasā ce pasannena (Khu. i, 13); kāyena kammaṃ karoti (M. ii, 77).

In the instrument there is the third (inflection).

In the instrumental case there is the third inflection.

He burns the cabin with fire; if with a corrupted mind; if with a pure mind; he does the work with the body.

287. 296. Sahādiyoge ca (592).

Sahādiyogathe⁸⁹ ca tatiyāvibhatti hoti.

Sahā 'pi Gaggena saṃgho uposatham kareyya (Vin. iii, 166), vinā pi gaggena (Vin. iii, 166), mahatā bhikkhusaṃghena saddhim (Vin. iii, 45; D. i, 1; ii, 81); sahasena samaṃ mitā (S. i, 18).

Also with "saha" and others.

Also in conjunction with (words) that have the meaning of "saha" and others there is the third inflection.

Comment [UN63]: check translation of saḥādiyogathe.

The Saṃgha should do the Uposatha with or without Gagga; together with the great Community of bhikkhus; measured evenly with one thousand.

288. 293. Kattari ca (594).

Kattari ca tatiyāvibhatti hoti.

Rañṇā hato poso; yakkhena dinno varo; ahinā daṭṭho naro.

Also in the subject.

Also in the subject there is the third inflection.

The man was killed by the king; a boon was given by the yakkha; the man was bitten by the snake.

289. 297. Hetvatthe ca (601).

Hetvatthe ca tatiyāvibhatti hoti.

Annena vasati; dhammena vasati; vijjāya vasati; sakkārena vasati.

Also in the meaning of cause.

In the meaning of cause there is also the third inflection.

He lives because of food; he lives because of the Dhamma (because he wants to study the Dhamma); he lives because of learning (because he wants to learn); he lives because of honor (because he expects honor).

⁸⁹ Sahādināṃ yoge satī, tadatthe ca tatiyāvibhatti hotī, pa, ayaṃ paṇ' ettha padacchedo 'saḥādiyogathe ca' ti (Nyā).

290. 298. Sattamyatthe ca (602).

Sattamyatthe ca tatiyāvibhatti hoti.

Tena kālena (Khu. iii, 41), tena samayena (Vin. i, 1). (Yena kālena, yena samayena)⁹⁰ tena kho pana samayena (Vin. i,7; iii, 1; D. ii, 76).

Also in the meaning of the seventh (inflection).

In the meaning of the seventh (inflection) there is also the third inflection.

At that time, in that occasion.

291. 299. Yen' aṅgavikāro (603).

Yena byādhimatā aṅgena aṅgino vikāro lakkhīyate, tattha tatiyāvibhatti hoti.

Akkhinā kāṇo; hatthena kuṇī; kāṇaṃ passati nettana; pādena khañjo; piṭṭhiyā khujjo.

Limb-deformation by that (part).

The deformation of the body is characterized by the part that is diseased, in that (part) there is the third inflection.

Blind by eye; cripple by hand; he sees a person that is blind by eye; lame by foot; humpbacked by back.

292. 300. Visesane ca (604).

Visesanatthe ca tatiyāvibhatti hoti.

Gottena (Khu. iii, 25) Gotamo nātho; suvaṇṇena abhirūpo; tapasā uttamo.

Also in qualifying.

In the meaning of qualifying there is also the third inflection.

⁹⁰ () Sīhaḷapothhake natthi.

The Lord Gotama by clan; handsome by golden color; excellent by ascetic practices.

293. 301. Sampadāne catutthī (605).

Sampadānakāraḥ catutthīvibhaktiḥ hoti.

Buddhassa vā Dhammassa vā Saṃghassa vā dānaṃ deti; dātā hoti samaṇassa vā brāhmaṇassa vā (A. i, 524).

In the dative there is the fourth (inflection).

In the dative case there is the fourth inflection.

He gives a gift to the Buddha, Dhamma or Saṃgha; a giver to the monk or to the brahmin.

294. 305. Namoyogādīsiv api ca (606).

Namoyogādīsiv api ca catutthīvibhaktiḥ hoti.

Namo te Buddhavīr' atthu (S. i, 48); sotthi pajānaṃ; namo karoḥi nāgassa (M. i, 196); svāgataṃ te mahārāja (Khu. v, 329; vi, 156, 331).

Also in conjunction with "namo", homage, etc.

In conjunction with "namo", homage, etc., there is also the fourth inflection.

Mighty Buddha, let there be honor to you; well being to the people; do homage to the Arahant (nāga); welcome to you great king.

295. 307. Apādāne pañcamī (607).

Apādānakāraḥ pañcamīvibhaktiḥ hoti.

Pāpā cittaṃ nivāraye (Khu. i, 30); abbhā mutto va candimā (Khu. i, 39), bhayā muccati so naro.

In the ablative there is the fifth (inflection).

In the ablative case there is the fifth inflection.

One should restrain the mind from evil; like the moon that is freed from clouds; that man is freed from danger/fear.

296. 314. Kāraṇatthe ca (608).

Kāraṇatthe ca pañcamīvibhatti hoti.

Ananubodhā appaṭivedhā catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā (D. ii, 77).

Also in the meaning of cause.

In the meaning of cause there is also the fifth inflection.

Because of not seeing, because of not penetrating; because of not knowing the Four Noble Truths according to reality.

297. 284. Kammatthe dutiyā (580).

Kammatthe dutiyāvibhatti hoti.

Gāvaṃ hanati; vīhayaṃ lunāti; satthaṃ karoti; ghaṭaṃ karoti; rathaṃ karoti; dhammaṃ suṇāti (D. i, 93); Buddhaṃ pūjeti; vācaṃ bhāsati (D. ii, 13); taṇḍulaṃ pacati; coraṃ ghāteti.

In the meaning of object there is the second (inflection).

In the meaning of object there is the second inflection.

He kills the cow; he cuts the paddy; he makes a book (also knife); he makes a water-pot; he makes a chariot; he hears the Dhamma; he honors the Buddha; he says a word; he cooks the rice; he kills the thief.

298. 287. Kāladdhānaṃ accantasāmyoge (581).

Kāladdhānaṃ accantasāmyoge dutiyāvibhatti hoti.

Māsaṃ maṃsodanaṃ bhuñjati; saradaṃ ramaṇīyā nadī; māsaṃ sajjhāyati. Yojanaṃ vanarāji; yojanaṃ dīgho pabbato; kosaṃ sajjhāyati.

Accantasāmyoge ti kimatthaṃ? Saṃvacchare bhojanaṃ bhuñjati.

In constant conjunction of time and space.

When there is constant conjunction of time and space there is the second inflection.

He eats meat and rice for a month (everyday for one month); the river is beautiful during autumn; he recites for a month. The line of the forest is one *yojana* long; the mountain is one *yojana* long; he recites for a *kosa* (one quarter of a *yojana*).

What is the purpose of (saying) "accantasamīyoge"? To prevent the the use of second inflection in the example: "He eats food during the year."

Comment [UN64]: check this example and translation.

299. 288. Kammappavacanīyayutte (582-586).

Kammappavacanīyayutte dutiyāvibhatti hoti.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittissaddo abbhuggato (Vin. i, 1; iii, 45; D. i, 46, 83, 104; M. ii, 376). Pabbajitam anu pabbajimsu (D. ii, 25).

In connection with those that have indicated action (kammappavacanīya).

In connection with those that have indicated action there is the second inflection.

Thus the good reputation of that honorable Gotama goes up (spreads). They went forth following the example of the recluse (the Bodhisatta).

300. 286. Gati-buddhi-bhuja-paṭha-hara-kara-sayādīnaṃ kārīte vā (587).

Gati-buddhi-bhuja-paṭha-hara-kara-sayādīnaṃ payoge kārīte dutiyāvibhatti hoti vā.

Puriso purisaṃ (gāmaṃ) gāmayati, puriso purisena vā, puriso purisassa vā. Evaṃ bodhayati, bhojayati, pāṭhayati, hārayati, kārayati, sayāpayati. Evaṃ sabbattha kārīte.

Or in the causative of 'gati', 'buddhi', 'bhuja', 'paṭha', 'hara', 'kara', 'si', etc.

In conjunction with the causative of 'gati', going, 'buddhi', knowing, 'bhuja', eating, 'paṭha', reciting, 'hara', bringing, 'kara', doing, 'saya', lying down, etc. there is the second inflection.

The man causes the man to go to the village. Also the object of the causative can be in third inflection (purisena) or in the sixth inflection (purisassa). Thus with "bodhayati", he causes to know, "bhojayati", he causes to eat, "pāṭhayati", he causes to read; "hārayati", he causes to carry; "kārayati", he causes to do; "sayāpayati", he causes to lie down. Thus everywhere in the causative.

301. 315. Sāmismim chaṭṭhī (609).

Sāmismim chaṭṭhīvibhatti hoti.

Tassa bhikkhuno paṭivīso; tassa bhikkhuno patto; tassa bhikkhuno cīvaram; attano mukhaṃ.

In the possessor there is the sixth (inflection).

In the possessor there is the sixth inflection.

Portion of that bhikkhu; the bowl of the bhikkhu; the robe of that bhikkhu; mouth of oneself.

302. 319. Okāse sattamī (630).

Okāsakārake sattamīvibhatti hoti.

Gambhīre odakantike (Khu. i, 9); pāpasmim ramati mano (Khu. i, 30); bhagavati brahmacariyaṃ vussati kulaputto (M. i, 208; ii, 93).

In the locative there is the seventh (inflection).

In the locative case there is the seventh inflection.

In the depth, in the bottom of water; the mind delights in evil; the young man practices the Holy Life in the Buddha.

303. 321. Sām'-issar'-ādhipati-dāyāda-sakkhī-patibhū-pasuta-kusalehi ca (631).

Sāmī issara adhipati dāyāda sakkhī patibhū pasuta kusala icc' etehi payoge chaṭṭhīvibhatti hoti, sattamī ca.

Goṇānaṃ sāmī, goṇesu sāmī; goṇānaṃ issaro, goṇesu issaro; goṇānaṃ adhipati, goṇesu adhipati; goṇānaṃ dāyādo, goṇesu dāyādo; goṇānaṃ sakkhī,

goṇesu sakkhī; goṇānaṃ patibhū, goṇesu patibhū; goṇānaṃ pasuto, goṇesu pasuto; goṇānaṃ kusalo, goṇesu kusalo.

Also with 'sāmī', owner, 'issara', lord, 'adhipati', master, 'dāyāda', inheritor, 'sakkhī', witness, 'patibhū', guarantor, 'pasuta', engaged in, 'kusala', skillful.

When in conjunction with 'sāmī', owner, 'issara', lord, 'adhipati', master, 'dāyāda', inheritor, 'sakkhī', witness, 'patibhū', guarantor, 'pasuta', engaged in, 'kusala', skillful, there is the sixth inflection and the seventh (inflection).

Owner of oxen; lord of oxen; master of oxen; inheritor of oxen; witness of oxen; guarantor (one who promises) of oxen; engaged in oxen; skillful in oxen.

304. 322. Niddhāraṇe ca (632).

Niddhāraṇatthe ca chaṭṭhīvibhatti hoti, sattamī ca.

Kaṇhā gāvīnaṃ sampannakhīratamā, kaṇhā gāvīsu sampannakhīratamā. Sāmā nārīnaṃ dassanīyatamā, sāmā nārīsu dassanīyatamā. Manussānaṃ khattiyo sūratamo, manussesu khattiyo sūratamo. Pathikānaṃ dhāvanto sīghatamo, pathikesu dhāvanto sīghatamo.

Also in taking out.

In the meaning of taking out (selecting) there is the sixth inflection and the seventh (inflection).

Among the cows, the black cow has the most milk. Among women, the one with golden complexion⁹¹ is the most beautiful. Among humans, the *khattiya* is the bravest. Among travelers, the one who runs is the fastest.

305. 323. Anādare ca (633).

Anādare chaṭṭhīvibhatti hoti, sattamī ca.

Rudato dārakassa pabbajī, rudantasmiṃ dārake pabbajī.

Also in disregard.

In disregard there is the sixth inflection and the seventh inflection.

⁹¹ "Sāmā" can mean both golden complexion or dark complexion.

Despite the crying of the son, he went forth.⁹²

306. 289. Kvacī dutiyā chaṭṭhīnam atthe (588).

Chaṭṭhīnam atthe kvacī dutiyāvibhatti hoti.

Api ssu maṃ Aggivessana tisso upamā paṭibhaṃsu (M. i, 307).

Sometimes in the meaning of the sixth (inflection) there is the second (inflection).

Sometimes in the meaning of the sixth (inflection) there is the second inflection.

Indeed, Aggivessana, my three similes manifested.

307. 290. Tatiyā-sattamīnaṃ ca (589).

Tatiyā-sattamīnaṃ atthe ca kvacī dutiyāvibhatti hoti.

Sace maṃ samaṇo Gotamo ālapissati (S. i, 179); tvaṃ ca maṃ n' ābhibhāsasi (Khu. vi, 359). Evaṃ tatiyatthe.

Pubbaṇhasamayam nivāsetvā (Vin. i, 7; iii, 48; D. ii, 75; M. i, 118); ekaṃ samayam Bhagavā (D. i, 1). Evaṃ sattamyatthe.

Also (in the meaning) of the third and seventh (inflection).

Also sometimes there is the second inflection in the meaning of the third and seventh (inflection).

If the monk Gotama will speak with me; and you will not talk with me. Thus in the meaning of the third inflection.

Having put on the lower robe in the morning time; on one occasion the Blessed One. Thus in the meaning of the seventh inflection.

308. 317. Chaṭṭhī ca (634).

⁹² It means that he disregarded the crying of his son and became a monk.

Tatīyā-sattamīnaṃ atthe ca kvaci chaṭṭhīvibhatti hoti.

Kato me kalyāṇo, kataṃ me pāpaṃ. Evaṃ tatīyatthe.

Kusalā naccagītassa sikkhitā cāturitthiyo (Khu. vi, 156, 158); kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ (M. ii, 58). Evaṃ sattamyatthe.

Kvacī ti kimatthaṃ? Yo vo Ānanda mayā dhammo ca vinayo ca desito paññato (D. ii, 126-7. Piṭṭhesu passitabbaṃ). Ānando atthesu vicakkhaṇo.

Also the sixth (inflection).

Also sometimes there is the sixth inflection in the meaning of the third and seventh (inflection).

Well done by me; evil done by me. Thus in the meaning of the third (inflection).

Graceful women, clever and trained in dancing and singing; are you skillful in the the different parts of the chariot? Thus in the meaning of the seventh (inflection).

What is the purpose of saying "kvaci", sometimes? To show exceptions to this rule such as in the following examples: Ānanda, the Dhamma and Vinaya preached and expounded by me. Ānanda is clever in meanings.

309. 318. Dutiyā-pañcamīnaṃ ca (640).

Dutiyā-pañcamīnaṃ ca atthe kvaci chaṭṭhīvibhatti hoti.

Tassa bhavanti vattāro (M. ii, 133-5); sahasā kammaṃsa kattāro. Evaṃ dutiyatthe.

Assavanatā dhammassa parihāyanti (Vin. iii, 6; D. ii, 32, 40; M. i, 224; ii, 292; S. i, 139). Kinu kho ahaṃ tassa sukhassa bhāyāmi (M. i, 313). Sabbe tasanti daṇḍassa (Khu. i, 32). Sabbe bhāyanti maccuno (Khu. i, 32). Bhūto catunnaṃ āsīvisānaṃ ghoravisānaṃ (S. ii, 381-2). Bhāyāmi ghoravisassa nāgassa. Evaṃ pañcamyatthe.

Also (in the meaning) of the second and fifth (inflection).

Also sometimes there is the sixth inflection in the meaning of the second and fifth (inflection).

They are sayers to him; suddenly doers of actions. Thus in the meaning of the second (inflection).

Because of not hearing they fall away from the Dhamma. Why should I be afraid from (of) happiness? All tremble from punishment. All fear from death. Afraid from the four dreadful, poisonous snakes. I am afraid from a dreadful and poisonous snake. Thus in the meaning of the fifth (inflection).

310. 324. **Kamma-karaṇa-nimittatthesu sattamī** (641).

Kamma-karaṇa-nimittatthesu sattamīvibhatti hoti.

Sundar' āvuso ime ājīvaka bhikkhūsu abhivādenti (Vin. i, 313). Evaṃ kammatthe.

Hatthesu piṇḍāya caranti (Vin. iii, 125); pattesu piṇḍāya caranti; pathesu gacchanti. Evaṃ karaṇatthe.

Dīpi cammesu haññate (Khu. vi, 172); kuñjaro dantesu haññate (Khu. vi, 172). Evaṃ nimittatthe.

The seventh (inflection) in the meaning of object, instrument and cause.

There is the seventh inflection in the meaning of object (kamma), instrument (karaṇa) and cause (nimitta).

Friend, these good ascetics pay respect to the bhikkhus. Thus in the meaning of object.

They go for alms with hands; they go for alms with bowls; they go by roads. Thus in the meaning of the instrument.

The leopard is killed because of its skin; the elephant is killed because of its tusks. Thus in the meaning of cause.

311. 325. **Sampadāne ca** (642).

Sampadāne ca sattamīvibhatti hoti.

Samghe dinnam mahapphalaṃ (Khu. ii, 49); samghe **Gotamī** dehi (M. iii, 296); samghe te dinne ahañ c' eva pūjito bhavissāmi (M. iii, 296).

Comment [UN65]: In Kaccāyana it reads Gotamī but in Rūpasiddhi Gotamī.

Also in the dative.

Also there is the seventh inflection in the dative.

What is given to the Saṅgha brings great fruit; Gotami, let you give it to the Saṅgha; if given to the Saṅgha by you, I will also be honored.

312. 326. Pañcamyatthe ca (643).

Pañcamyatthe ca sattamīvibhatti hoti.

Kadalīsu gaje rakkhanti.

Also in the meaning of the fifth (inflection).

Also there is the seventh inflection in the meaning of the fifth (inflection).

They keep the elephants away from the plantains.

313. 327. Kāla-bhāvesu ca (644).

Kāla-bhāvesu ca kattari payujjamāne sattamīvibhatti hoti.

Pubbaṇhasamaye gato; sāyanhasamaye⁹³ āgato. Bhikkhūsu bhojīyamānesu gato; (bhikkhūsu) bhuttesu āgato. Gosu duyhamānesu gato; (gosu) duddhāsu āgato.

Also in time and state.

When the agent is used in time (kāla) and state (bhāva), there is also the seventh inflection.

Comment [UN66]: Check translation. Bhāva means kriyā in Rūpasiddhi.

(He) went at the morning time; (he) came at the evening time. When the bhikkhus were being fed, (he) went; when the bhikkhus have eaten, (he) came. When the cows were being milked, (he) went; when the cows have been milked, (he) came.

314. 328. Upa-‘dhyādhik’-issaravacane (645).

Upa adhi icc’ etesaṃ payoge adhika-issaravacane sattamīvibhatti hoti.

⁹³ Sāyanhasamaye (Rū. iii, 327; Sad. iii, 644); sāyaṇhasamaye (Mog. iii, 110).

Upa khāriyaṃ doṇo; upa nikkhe kahāpaṇaṃ. Adhi Brahmadatte Pañcālā, adhi naccesu Gotamī, adhi devesu Buddhho.

There is the the seventh inflection in conjunciton with 'upa' and 'adhi' when they mean 'adhika', excess and 'issara', authority, superiority.

A *doṇa* in excess of a *kāri* (one *kāri* plus one *doṇa*); a *kahāpaṇa* in excess of a *nikkha*. The Pañcālas are subjects of Brahmadata; Gotamī is superior to the dancers; The Buddha is superior to the gods.

315. 329. Maṇḍit’-ussukkesu tatiyā (646).

Maṇḍita ussukka icc’ etesv atthesu tatiyāvibhatti hoti, sattamī ca.

Ñāṇena pasīdito, ñāṇasmim vā pasīdito; ñāṇena ussukko, ñāṇasmim vā ussukko Tathāgato vā tathāgatagotto vā.

There is the third inflection with 'maṇḍita', clear and 'ussukka', zeal.

In the meanings of "maṇḍita", clear, and "ussuka", zeal, energy, there is the third inflection and also the seventh (inflection).

Clear by understanding or clear in understanding; The Tathāgata or one belonging to his clan is energetic by understanding or energetic in understanding.

Iti nāma-kappe kāraka-kappo chaṭṭho kaṇḍo
Kāraka-kappo niṭṭhito.

4-SAMĀSA-KAPPA

4-Compound Chapter

SATTAMA-KAṆḌA

Seventh Section

[This chapter deals with the different types of compounds.]

316. 331. Nāmānaṃ samāso yuttattho (675).

Tesaṃ nāmānaṃ payujjamānapadatthānaṃ yo yuttattho, so samāsasañño hoti.

Kathinadussam (Vin. iii, 352); āgantukabhattam (Vin. iii, 460); jīvitindriyam (Abhi. i, 20, 168); samanabrāhmaṇā (D. i, 6; M. i, 114-5); Sāriputtamoggallānā (Vin. iii, 50; M. ii, 119); brāhmaṇagahapatikā (A. i, 386; ii, 26).

Nāmānam iti kimattham? Devadatto pacati. Yaññadatto pacati.

Yuttattho ti kimattham? Bhaṭṭo rañño; putto Devadattassa.

Samāsa icc' anena kvattho? Kvaci samāsantagatānam akāranto.

[Here "yuttattha" has two meanings: (1) connected meaning and (2) words that have their meaning connected.]

The connected meaning of nouns is (called) a compound (samāsa).

The connected meaning of those nouns that have connected words and meanings, that has the name compound (samāsa).

A cloth for *Kathina*; a meal for the guest; life faculty; monks and brahmins; Sāriputta and Moggallāna; brahmins and householders.

Why it is said "nāmānam"? To prevent the formation of compounds with those which are not nouns such as in the following examples. Devadatta cooks. Yaññadatta cooks.

Why it is said "yuttattho"? To prevent the the formation of compounds when words are not connected in meaning such as in the following examples. Soldier of the king; son of Devadatta.

What is the purpose of saying "samāsa"? For the use of the name "samāsa" in the sutta "kvaci samāsantagatānam akāranto" (§337).

317. 332. Tesam vibhattiyo lopā ca (676-7).

Tesam yuttatthānam samāsānam vibhattiyo lopā ca honti.

Kathinadussam (Vin. iii, 352); āgantukabhattam (Vin. iii, 460).

Tesam gahaṇena samāsa-taddhit'-ākyāta-kitakānam vibhatti-paccaya-pad'-akkhar'-āgamā ca lopā honti⁹⁴. Vāsiṭṭho (D. iii, 66; M. ii, 407); venateyyo (Khu. v, 204).

⁹⁴ Vibhatti, pa, gamānaṇ ca lopā honti (Sī, K).

Caggahaṇam avadhāraṇatthaṃ. Pabhaṅkaro (Khu. i, 430); amantandado (S. i, 29); Medhaṅkaro (Khu. iv, 381); Dīpaṅkaro (Khu. iv, 323-381).

The inflections of those are elided.

The inflections of those compounds that have connected meaning are elided.

A cloth for *Kathina*; a meal for the guest.

By taking "tesaṃ", the inflections (vibhatti), suffixes (paccaya), words (pada), syllables (akkhara) and insertions (āgama) of compounds (samāsa), secondary derivatives (taddhita), verbs (ākhyāta), and primary derivatives (kitaka) are also to be elided. **Vāsiṭṭho; venateyyo.**

Taking "ca" is for the purpose of restriction. Maker of light (sun); giver of the Deathless; Medhaṅkaro; Dīpaṅkaro.

Comment [UN67]: please check these examples. I do not know if I should put "Vāsiṭṭhassa apaccaṃ" and explain that or if it is enough with putting the names. "Vinatāya apaccaṃ".

318. 333. **Pakati c' assa sarantassa** (693).

Luttāsu vibhattīsu assa sarantassa liṅgassa pakatirūpāni honti.

Cakkhusotaṃ (Khu. i, 211); mukhanāsikaṃ; rājaputto (Khu. iii, 205); rājapuriso (A. i, 170).

There is the original form of those that end in a vowel.

When the inflections are elided of those stems that end in a vowel, there are the original forms.

Eye and ear; mouth and nose; son of the king; man of the king.

319. 330. **Upasagga-nipātapubbako abyayībhāvo** (696).

Upasagga-nipātapubbako samāso abyayībhāvasaṅgō hoti.

Nagarassa samīpe pavattati kathā iti upanagaraṃ; darathānaṃ abhāvo niddarathaṃ; makasānaṃ⁹⁵ abhāvo nimmakasaṃ; vuḍḍhānaṃ paṭipāṭi

⁹⁵ Masakānaṃ (K). "Makaso" ti pāṭho yeva bahūsu pāṭiattakathāsu dissati.

Ḍaṃsamakasavātātapasarīsapasamphassānaṃ (D. iii, 107; Vin. ii, 171).

Ḍaṃsamakasavātātapasarīsapasamphassehi (M. i, 120). **Makasā** ti sabbam akkhikā (MA. i, 360).

Andhamakasā (Khu. i, 282). **Makasā** ti makasā yeva (SuttanipātaA. i, 30; Visuddhi. i, 30).

yathāvuḍḍhaṃ (VinA. i, 10); ye ye vuḍḍhā vā yathāvuḍḍhaṃ (VinA. i, 10); jīvassa yattako paricchedo yāvajīvaṃ (Vin. i, 27; iii, 63); cittaṃ adhikicca pavattanti te dhammā ti adhicitṭaṃ (Vin. iii, 278; A. i, 232); pabbatassa tiro tiropabbataṃ (D. i, 73; M. i, 41; A. i, 170); sotassa pati pavattati nāvā iti patisotaṃ; pāsādassa anto antopāsādaṃ.

Abyayībhāvaṃ icc' anena kvattho? Aṃvibhattīnam akārantā abyayībhāvā.

That which has a prefix or a particle in front is an adverbial compound (abyayībhāva).⁹⁶

The compound that has a prefix or a particle in front has the name "adverbial compound".

"Upanagaram", the talk that arises near the city is called; "niddaratham", absence of distress; "nimmakasaṃ", absence of mosquitoes; "yathāvuḍḍhaṃ", following the order of the older ones (according to seniority); "yāvajīvaṃ", as far as life goes; "adhicitṭaṃ", those states that exists referring to the mind; "tiropabbataṃ", across the mountain; "patisotaṃ", the ship that goes against the current; "antopāsādaṃ", inside the mansion.

What is the purpose of (saying) "abyayībhāva"? For the use of the name "abyayībhāva" in the sutta "aṃvibhattīnam akārantā abyayībhāvā" (§341),

320. 335. So napuṃsakaliṅgo (698).

So abyayībhāvasamāso napuṃsakaliṅgo 'va daṭṭhabbo.

Kumārīsu adhikicca pavattati kathā iti adhikumāri; vadhuyā samīpe pavattati kathā iti upavadhu; gaṅgāya samīpe pavattati kathā iti upagaṅgaṃ; maṇikāya samīpe pavattati kathā iti upamaṇikaṃ.

It has the neuter gender.

That adverbial compound should be regarded as (belonging) to the neuter gender.

"Adhikumāri", talk that arises referring to maidens; "upavadhu", talk that arises near the daughter-in-law; "upagaṅgaṃ", talk that arises near the Ganges; "upamaṇikaṃ", talk that arises near the big vessel.

⁹⁶ "Abyayībhāva" means becoming like an indeclinable (abyaya).

321. 349. Diguss' ekattaṃ (699).

Digussa samāsassa ekattaṃ hoti, napuṃsakaliṅgattaṃ ca.

Tayo lokā tilokaṃ; tayo daṇḍā tidaṇḍaṃ; tīṇi nayanāni tinayanaṃ; tayo siṅgā tisiṅgaṃ. Catasso disā catuddisaṃ (D. i, 243); pañca indriyāni pañcindriyaṃ (A. i, 468).

There is the state of one of a numerical compound (digu).

There is the state of one (singular) of a numerical compound (digu) and the state of the neuter gender.

"Tilokaṃ", the three worlds; "tidaṇḍaṃ", three sticks; "tinayanaṃ", three eyes; "tisiṅgaṃ", three horns; "catuddisaṃ", four directions; "pañcindriyaṃ", five faculties.

**322. 359. Tathā dvande pāṇitūriyayoggasenaṅga-khuddajantuka-
vividhviruddha-visabhāgatthādīnaṃ ca (700).**

Tathā dvande samāse **pāṇitūriyayoggasenaṅga-khuddajantuka-
vividhviruddha-visabhāgattha** icc' evamādīnaṃ ekattaṃ hoti,
napuṃsakaliṅgattaṃ ca.

Taṃ yathā? Cakkhu ca sotaṃ ca cakkhusotaṃ (Khu. i, 211); mukhaṃ ca
nāsikā ca mukhanāsikaṃ; chavi ca mamsaṃ ca lohitaṃ ca chavimamsalohitaṃ.
Evaṃ **pāṇyāṅgatthe**.

Saṅkho ca paṇavo ca saṅkhapaṇavaṃ (D. i, 75); gītaṃ ca vāditaṃ ca
gītavāditaṃ (D. i, 5); daddari ca ḍiṇḍimo ca daddariḍiṇḍaṃ⁹⁷. Evaṃ
tūriyāṅgatthe.

Phālo ca pācanaṃ ca phālapācanaṃ (S. i, 175; Khu. i, 291; SuttanipataA.
132)⁹⁸; yugaṃ ca naṅgalaṃ ca yuganaṅgalaṃ (S. i, 175; Khu. i, 291;
SuttanipataA. 132)⁹⁹. Evaṃ **yoggaṅgatthe**.

Asi ca cammaṃ ca asicammaṃ (M. i, 121; A. ii, 82); dhanu ca kalāpo ca
dhanukalāpaṃ (M. i, 121; A. ii, 82); hatthi ca asso ca hatthi-assaṃ; ratho ca
pattiko ca rathapattikaṃ. Evaṃ **senāṅgatthe**.

⁹⁷ Daddaridindimaṃ (Sadd.). Daddarideṇḍimaṃ (Sī).

⁹⁸ Phālapājanaṃ (K).

⁹⁹ Phālapājanaṃ (K).

Ḍaṃsā ca makasā ca ḍaṃsamakasaṃ (M. i, 12); kuntho ca kipilliko ca kunthakipillikaṃ (Vin. iii, 134); kīṭo ca sarīsapo ca kīṭasarīsapaṃ. Evaṃ **khuddajantukatthe**.

Ahi ca nakulo ca ahinakulaṃ (DhA. i, 32); biḷāro ca mūsiko ca biḷāramūsikaṃ; kāko ca ulūko ca kākolūkaṃ (DhA. i, 32). Evaṃ **vividhviruddhatthe**.

Sīlaṇ ca paññāṇaṇ ca sīlapaññāṇaṃ (A. ii, 26); samatho ca vipassanā ca samathavipassanaṃ (AbhA. i, 240); vijjā ca caraṇaṇ ca vijjācaraṇaṃ (A. ii, 2). Evaṃ **visabhāgatthe**.

Ādiggaḥaṇaṃ kimatthaṃ? Dāsī ca dāso ca dāsīdāsaṃ (D. i, 5; M. ii, 366; Khu. vii, 37); itthī ca pumā ca itthipumaṃ; patto ca cīvaraṇ ca pattacīvaraṃ (Vin. i, 11; iii, 130); chattaṇ ca upāhanaṇ ca chattupāhanaṃ (Vin. ii, 451; DhA. i, 241); tikaṇ ca catukkaṇ ca tikacatukkaṃ; veno ca rathakāro ca venarathakāraṃ; sākuṇiko ca māgaviko ca sākuṇikamāgavikaṃ; dīgho ca majjhimo ca dīghamajjhimaṃ icc' evamādi.

Likewise, in a copulative compound (dvanda) there is also (singular and neuter gender) of parts of beings (pāṇi-aṅga), musical instruments (tūriya-aṅga), parts of a vehicle (yogga-aṅga), parts of an army (senaṅga), small creatures (khuddajantuka), different enemies (vividhviruddha), opposite meaning (visabhāgattha), etc. (ādi).

Likewise, in a copulative compound there is singular and neuter gender of parts of beings, musical instruments, parts of a vehicle, parts of an army, small creatures, different enemies, opposite meaning.

As what? "Cakkhusotaṃ", eye and ear; "mukhanāsikhaṃ", mouth and nose; "chavimaṃsalohitaṃ", skin, flesh and blood. Thus in the meaning of parts of beings.

"Saṅkhapaṇavaṃ", conch and small drum; "gītavāḍitaṃ", singing and playing; "daddariḍḍaṃ", drums. Thus in the meaning of musical instruments.

Comment [UN68]: check meaning

"Phālapācanaṃ", ploughshare and goad; "yuganaṅgalaṃ", yoke and plough. Thus in the meaning of parts of a vehicle.

"Asicammaṃ", sword and shield; "dhanukalāpaṃ", bow and case of arrows; "hatthi-assaṃ", elephant and horse; "rathapattikaṃ", chariot and soldier. Thus in the meaning of parts of an army.

"Daṃsamakasaṃ", fly and mosquito; "kunthakipillikaṃ", ant and white ant; "kīṭasarīsaṃ", moth and snake. Thus in the meaning of small creatures.

"Ahinakulaṃ", snake and mongoose; "biḷāramūsikaṃ", cat and mouse; "kākolūkaṃ", crow and owl. Thus in the meaning of different enemies.

"Sīlapaññāṇaṃ", virtue and wisdom; "samathavipassanaṃ", tranquility and insight; "vijjācaraṇaṃ", vision and conduct. Thus in the meaning of opposites.

What is the purpose of taking "ādi"? To include the following: "Dāsīdāsaṃ", male and female slave; "itthipumaṃ", female and male; "pattacīvaraṃ", bowl and robe; "chattupāhanaṃ", umbrella and sandals; "tikacatukkhaṃ", triad and quartet; "venarathakāraṃ", bambu weaver and shoemaker; "sākuṇikamāgavikaṃ", fowler and hunter; "dīghamajjhimaṃ", long and middle.

323. 360. Vibhāsā rukkha-tiṇa-pasu-dhana-dhañña-janapadādīnaṃ ca (701).

Rukkha tiṇa pasu dhana dhañña janapada icc' evamādīnaṃ vibhāsā ekattaṃ hoti, napuṃsakaliṅgattaṃ ca dvande samāse.

Assattho ca kapītaṇo¹⁰⁰ ca assatthakapītaṇaṃ, assatthakapītaṇā vā. Usīraṇ ca bīraṇaṃ ca usīrabīraṇaṃ, usīrabīraṇā vā. Ajo ca eḷako ca ajeḷakaṃ, ajeḷakā (D. i, 5; M. i, 217; A. i, 351) vā. Hiraññaṇ ca suvaṇṇaṇ ca hiraññasuvaṇṇaṃ (D. i, 108; M. ii, 258), hiraññasuvaṇṇā vā. Sāli ca yavo ca sāliyavaṃ, sāliyavā vā. Kāsī ca Kosalā ca Kāsikosalaṃ, Kāsikosalā vā.

Ādiggaṇaṃ kimatthaṃ? Sāvajjaṇ ca anavajjaṇ ca sāvajjānavajjaṇ (A. i, 126), sāvajjānavajjā vā. Hīnaṇ ca paṇītaṇ ca hīnapaṇītaṃ (A. i, 126), hīnapaṇītā vā. Kaṇho ca sukko ca kaṇhasukkaṃ (A. i, 553), kaṇhasukkā vā.

Optionally also "rukkha", tree, "tiṇa", grass, "pasu", beast, "dhana", wealth, "dhañña", grain, "janapada", district, etc.

In a copulative compound, (the words) "rukkha", tree, "tiṇa", grass, "pasu", beast, "dhana", wealth, "dhañña", grain, "janapada", district, etc., optionally are singular and neuter.

¹⁰⁰ Gaddabhaṇḍo kapītaṇo (Abhidhāna. 562-Gāthā), kapi calane, tano, dīgho āgamassa. Kandarālo, pilakkho pi (Dhāna-Ṭi. 375). Kapitthana (Sī. Moga. iii, 19). Kapitthanāti pilakkhā (JA. ii, 403) nigrodhā ca kapitthanā (Khu. v, 90; vi, 353, 354, 361). "Kapittho" ti pāṭho pi pāvacaṇe atthi, tathā pi so idha nādhippeto. Ambā kapitthā panasā (Khu. vi, 339), ambā jambū kapitthā ca (Khu. vi, 343). Kapiṭṭho ca kapitthoṭha (Abhidhāna. 551-Gāthā).

"Assattha-kapītanam" or "assattha-kapītanā", banyan tree and wood-apple.
"Usīra-bīraṇam" or "usīra-bīraṇā", fragrant root and grass. "Ajeḷakam" or
"ajeḷakā", goat and wild goat. "Hirañña-suvaṇṇam" or "hirañña-suvaṇṇā",
silver and gold. "Sāli-yavaṇ" or "sāli-yavā", rice and barley. "Kāsi-kosalam"
or "Kāsi-kosalā", Kāsi and Kosalā.

Comment [UN69]: please check these translations (meanings). Should it be singular and plural or both singular and plural?

What is the purpose of taking "ādi"? To allow the application of this rule in other cases. "Sāvajjānavajjam" or "sāvajjānavajjā", faulty and faultless.
"Hīna-paṇītam" or "hīna-paṇītā", low and excellent. "Kaṇha-sukkam" or
"kaṇha-sukkā", black and white.

324. 339. Dvipade tulyādhikaraṇe kammadhārayo (702).

Dve padāni tulyādhikaraṇāni yadā samasyante, tadā so samāso
kammadhārayasañño hoti.

Mahanto ca so puriso cā ti mahāpuriso (A. i, 346; Khu. i, 64); kaṇho ca so
sappo cā ti kaṇhasappo (Vin. i, 24); nīlaṇ ca taṃ uppalaṇ cā ti nīluppalaṇ;
lohitaṇ ca taṃ candanaṇ cā ti lohitacandanaṇ; brāhmaṇī ca sā dārikā cā ti
brāhmaṇadārikā; khattiyā ca sā kaññā cā ti khattiyakaññā (M. i, 122; A. i,
526).

Kammadhāraya icc' anena kvattho? Kammadhārayasaññe ca.

When two words referring to the same thing (are compounded), there is an
adjectival compound (kammadhāraya).

When two words referring to the same thing are compounded, this
compound has the name "adjectival compound".

"Mahāpuriso", great man; "kaṇha-sappo", black snake (cobra); "nīluppalaṇ",
blue lily; "lohita-candanaṇ", red sandal; "brāhmaṇa-dārikā", brahmin girl;
"khattiya-kaññā", *Khattiya* girl.

Why it is said "kammadhāraya"? For the use of the name " kammadhāraya"
in the sutta "kammadhārayasaññe" (§332).

325. 348. Saṅkhyāpubbo digu (703).

Saṅkhyāpubbo kammadhārayasamāso **digusañño** hoti.

Tīṇi malāni timalaṃ; tīṇi phalāni tiphalaṃ; tayo lokā tilokaṃ; tayo daṇḍā tidaṇḍaṃ; catasso disā catuddisaṃ (D. i, 234); pañca indriyāni pañcindriyaṃ (A. i, 468); satta Godāvariyo sattaGodāvaram.

Digu icc' anena kvattho? Diguss' ekattaṃ.

(The adjectival compound) that has a numeral as its first member is a numerical compound (digu).

The adjectival compound that has a numeral as the first member has the name "numerical compound".

"Timalaṃ", three impurities; "tiphalaṃ", three fruits; "tilokaṃ", three worlds; "tidaṇḍaṃ", three sticks; "catuddisaṃ", four directions; "pañcindriyaṃ", five faculties; "sattaGodāvaram", seven Godāvarī rivers.

What is the purpose of (saying) "digu"? For the use of the name "digu" in the sutta "diguss' ekattaṃ" (§321).

326. 341. Ubhe tappurisa (707).

Ubhe digukammadhārayasamāsā **tappurisa**saññā honti.

Na brāhmaṇo abrahmaṇo (D. iii, 67); na vasalo avasalo; na bhikkhu abhikkhu (Vin. ii, 412); na pañcavassaṃ apañcavassaṃ; na pañcapūlī apañcapūlī; na sattaGodāvaram asattaGodāvaram; na dasagavaṃ adasagavaṃ; na pañcagavaṃ apañcagavaṃ.

Tappurisa icc' anena kvattho? Attāṃ n' assa tappurise.

Both are determinative compounds (tappurisa).

Both, the numerical compound and adjectival compounds, are called determinative compounds.

"Abrāhmaṇo", not a brahmin; "avasalo", not an outcast; "abhikkhu", not a bhikkhu; "apañcavassaṃ", not five rains; "apañcapūlī", not five packages; "asattaGodāvaram", not seven Godāvarī rivers; "adasagavaṃ", not ten cows; "apañcagavaṃ", not five cows.

Why it is said "tappurisa"? In a dependent determinative compound there is "a" of "na".

Comment [UN70]: please check this.

327. 351. Amādayo parapadebhi (704).

Tā **amā**dayo nāmehi parapadebhi yadā samasyante, tadā so samāso **tappurisa**sañño hoti.

Bhūmim gato bhūmigato (M. ii, 258; S. i, 102); sabbarattim sobhaṇo sabbarattisobhaṇo; apāyam gato apāyagato; issarena kataṁ issarakataṁ; sallena viddho sallaviddho (M. ii, 92; Khu. vii, 4); kathinassa dussam kathinadussam (Vin. iii, 352); āgantukassa bhattam āgantukabhattam (Vin. iii, 406); methunā apeto methunāpeto; corā bhayaṁ corabhayaṁ; rañño putto rājaputto (D. i, 49; Khu. iii, 205); Dhaññānaṁ rāsi dhaññārāsi; rūpe saññā rūpasaññā (A. iii, 211); saṁsāre dukkham saṁsāradukkham.

"Am", etc. with the following nouns.

When the (inflections) "am", etc., are compounded with the following nouns, that compound has the name "determinative compound" (tappurisa).

"Bhūmigato", gone to the earth; "sabbarattisobhaṇo", beautiful for the whole night; "apāyagato", gone to hell; "issarakataṁ", made by the creator; "sallaviddho", pierced by an arrow; "kathinadussam", a cloth for *Kathina*; "āgantukabhattam", a meal for the guest; "methunāpeto", one who refrains from sexual intercourse; "corabhayaṁ", fear/danger from thieves; "rājaputto", son of the king; "dhaññārāsi", a heap of grain; "rūpasaññā", perception in form; "saṁsāradukkham", the suffering in the round of rebirths.

328. 352. Aññapadatthesu bahubbhi (708).

Aññesaṁ padānaṁ atthesu dve nāmāni, bahūni nāmāni yadā samasyante, tadā so samāso **bahubbhi**sañño hoti.

Āgatā samaṇā imaṁ saṁghārāmaṁ so 'yaṁ āgatasamaṇo, saṁghārāmo. Jitāni indriyāni anena samaṇena so 'yaṁ jitindriyo (VimānaA. 262), samaṇo. Dinno suṅkho yassa rañño so 'yaṁ dinnasuṅkho, rājā. Niggatā janā asmā gāmā so 'yaṁ niggatajano, gāmo. Chinno hattho yassa purisassa so 'yaṁ chinnahattho, puriso. Sampannāni sassāni yasmim janapade so 'yaṁ sampannasasso, janapado.

Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva parimaṇḍalo yo rājakumāro so 'yaṁ nigrodhaparimaṇḍalo. Atha vā nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa so 'yaṁ nigrodhaparimaṇḍalo (D. ii, 15; DA. ii, 40; D. iii, 118), rājakumāro.

Cakkhuno bhūto cakkhubhūto, cakkhubhūto iva bhūto yo Bhagavā so ‘yam cakkhubhūto (M. i, 157; MA. i, 380), Bhagavā.

Suvaṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa Bhagavato so ‘yam suvaṇṇavaṇṇo (D. ii, 15; DA. ii, 38; JA. i, 79), Bhagavā.

Brahmuno saro brahmassaro, brahmassaro viya saro yassa Bhagavato so ‘yam brahmassaro (D. ii, 16; DA. ii, 42), Bhagavā.

Sayam-patita-paṇṇa-puppha-phala-vāyu-toy’-āhārā ti¹⁰¹ paṇṇañ ca pupphañ ca phalañ ca paṇṇapupphaphalāni, sayam eva patitāni sayampatitāni, sayampatitāni ca tāni paṇṇapupphaphalāni ceti sayampatitapaṇṇapupphaphalāni, vāyu ca toyañ ca vāyutoyāni, sayampatitapaṇṇapupphaphalāni ca vāyutoyāni ca, sayampatitapaṇṇapupphaphalavāyutoyāni, sayampatitapaṇṇapupphaphalavāyutoyāni āhārā yesaṃ te sayampatitapaṇṇapupphaphalavāyutoyāhārā, isayo. Yam ettha vattabbari, taṃ heṭṭhā vuttam eva. Ayaṃ pana dvanda-kammadhāraya-gabbho tulyādhikaraṇabahubbhi.

Atha vā: Sayampatitapaṇṇapupphaphalavāyutoyehi āhārā yesaṃ te sayampatitapaṇṇapupphaphalavāyutoyāhārā. Ayaṃ pana bhinnādhikaraṇabahubbhi.

Nānā-duma-patita-puppha-vāsita-sānū ti nānā pakārā dumā nānādumā, nānā-dumehi patitāni nānādumapatitāni, nānādumapatitāni ca tāni pupphāni ceti nānādumapatitapupphāni, nānādumapatitapupphehi vāsita nānādumapatita-pupphavāsita, nānādumapatitapupphavāsita sānū yassa pabbatarājassa so ‘yam nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṃ pana kammadhārayatappurisagabbho tulyādhikaraṇabahubbhi.

Atha vā: Vāsita sānū vāsitasānu; sāpekkhatte sati pi gamakattā¹⁰² samāso. Nānādumapatitapupphehi vāsitasānū yassa pabbatarājassa so ‘yam nānādumapatitapupphavāsitasānu, pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbhi.

Comment [UN71]: please check, shouldn't it be "sānū".

Byālab'ambu-dhara-bindu-cumbita-kūṭo ti ambuṃ dhāretī ti ambudharo, ko so? Pajjunno. Vividhā ālambo byālambo, byālambo ca so ambudharo cā ti byālabambudharo, byālabambudharassa bindū byālabambudharabindū, byālabambudharabindūhi cumbito byālabambudharabinducumbito, byālabambudharabinducumbito kūṭo yasssa pabbatarājassa so ‘yam byālabambudharabinducumbikakūṭo. Ayaṃ pana kammadhāraya-tappurisagabbho tulyādhikaraṇabahubbhi.

¹⁰¹ Sīhaḷakaccāyanapothakesu 'sayampatitapaṇṇapupphaphalavāyutoyāhārā' ti payogato paṭṭhāya kevalaṃ samāsapadāni yeva dissanti, na paṇṇaṇcātyādini nibbacaṇāni.

¹⁰² Gammakattā (K).

Atha vā: Cumbito kūṭo cumbitakūṭo, sāpekkhatte sati pi gamakattā samāso.
Byālabambudharabindūhi cumbitakūṭo yassa pabbatarājassa so ‘yaṃ
byālabambudharabinducumbitakūṭo. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Amita-bala-parakkama-jutī ti na mitā amitā, balañ ca parakkamo ca jutī ca
balaparakkamajutiyo, amitā balaparakkamajutiyo yassa so ‘yaṃ
amitabalaparakkamajuti. Ayaṃ pana kammadhāraya-dvandagabbho
tulyādhikaraṇabahubbīhi.

Piṇor'-akkh'-aṃsa-bāhū ti uro ca akkhañ ca aṃso ca bāhu ca
urakkhaṃsabāhavo, piṇā urakkhaṃsabāhavo yassa Bhagavato so ‘yaṃ
piṇorakkhaṃsabāhu. Ayaṃ pana dvandagabbho tulyādhikaraṇabahubbīhi.

Piṇa-gaṇḍa-vadana-than'-ūru-jaghanā ti gaṇḍo ca vadanañ ca thano ca ūru ca
jaghanañ ca gaṇḍavadanathanūrujaghanā, piṇā gaṇḍavadanathanūrujaghanā
yassā sā ‘yaṃ piṇagaṇḍavadanathanūrujaghanā. Ayaṃ pi dvandagabbho
tulyādhikaraṇabahubbīhi.

**Pavara-surāsura-garuḍa-manuja-bhujaga-gandhabba-makuṭa-kūṭa-cumbita-
sela-saṃghaṭṭita-caraṇo** ti surā ca asurā ca garuḍā ca manujā ca bhujagā ca
gandhabbā ca surāsurararuḍamanujabhujagagandhabbā, pavarā ca te
surāsurararuḍamanujabhujagagandhabbā ceti
pavarasurāsurararuḍamanujabhujagagandhabbā,
pavarasurāsurararuḍamanujabhujagagandhabbānaṃ makuṭāni
pavarasurāsurararuḍamanujabhujagagandhabbamakuṭāni, pavarasurāsura-
garuḍamanujabhujagagandhabbamakuṭānaṃ kūṭāni
pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭāni,
pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭesu cumbitā
pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭacumbitā,
pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭacumbitā ca te selā
cā ti pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭakūṭa-
cumbitaselā,
pavarasurāsurararuḍamanujabhujagandhabbamakuṭacumbitaselehi
saṃghaṭṭitā
pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭacumbita-
selasaṃghaṭṭitā, pavarasurāsurararuḍamanujabhujagagandhabbamakuṭakūṭa-
cumbitaselasamghaṭṭitā caraṇā yassa tathāgatassa so ‘yaṃ
pavarasurāsurararuḍa-
manujabhujagagandhabbamakuṭakūṭacumbitaselasamghaṭṭitacaraṇo,
tathāgato. Ayaṃ pana dvandakammadhārayatappurisagabbho
tulyādhikaraṇabahubbīhi.

Atha vā: Saṃghaṭṭitā caraṇā saṃghaṭṭitacaraṇā, sāpekkhatte sati pi gamakattā
samāso.

Pavarasurāsurarugaruḍamanujabhujagagandhabbamakuṭakūṭacumbitasalehi saṅghaṭṭitacarāṇā yassa tathāgatassa so ‘yaṃ pavarasurāsurarugaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselasāṅghaṭṭitacarāṇo. Ayaṃ pana bhinnādhikaraṇabahubbhīhi.

Catuddiso ti catasso disā yassa so ‘yaṃ catuddiso (A. ii, 119; Khu. i, 286), Bhagavā.

Pañcakkhū ti pañca cakkhūni yassa tathāgatassa so ‘yaṃ pañcacakkhu, Tathāgato.

Dasabalo ti dasa balāni yassa so ‘yaṃ dasabalo (Khu. iii, 373), Bhagavā.

Anantañāṇo ti n’ assa anto anantaṃ, anantaṃ ñāṇaṃ yassa tathāgatassa so ‘yaṃ anantañāṇo (Khi. iii, 373), Tathāgato.

Amita-ghana-sarīro ti na mitaṃ amitaṃ, ghaṇaṃ eva sarīraṃ ghanasarīraṃ, amitaṃ ghanasarīraṃ yassa tathāgatassa so ‘yaṃ amitaḡhanasarīro, Tathāgato.

Amita-bala-parakkama-patto ti na mitā amitā, balaṃ ca parakkamo ca balaparakkamā, amitā eva balaparakkamā amitabalaparakkamā, amitabalaparakkamā pattā yena so’ yaṃ amitabalaparakkamapatto, Bhagavā. Ayaṃ pana kammadhārayadvandagabbho tulyādhikaraṇabahubbhīhi.

Matta-bhamara-gaṇa-cumbita-vikasita-puppha-valli-nāgarukkhopasobhita-kandaro ti mattā eva bhamarā mattabhamarā, mattabhamarāṇaṃ gaṇā matta-bhamaragaṇā, mattabhamaragaṇehi cumbitāni mattabhamaragaṇacumbitāni, vikaṣitāni eva pupphāni vikaṣitapupphāni, mattabhamaragaṇacumbitāni vikaṣitapupphāni yesaṃ te ti mattabhamaragaṇacumbitavikaṣitapupphā, valli ca nāgarukkho ca vallināgarukkhā, mattabhamaragaṇacumbitavikaṣitapupphā ca te vallināgarukkhā ceti mattabhamaragaṇacumbitavikaṣitapupphavallināgarukkhā, mattabhamaragaṇacumbitavikaṣitapupphavallināgarukkhhehi upasobhitāni mattabhamaragaṇacumbitavikaṣitapupphavallināgarukkhopasobhitāni, mattabhamaragaṇacumbitavikaṣitapupphavallināgarukkhopasobhitāni kandaṛāni yassa pabbatarājassa so ‘yaṃ mattabhamaragaṇacumbitavikaṣitapupphavallināgarukkhopasobhitakandaro, pabbatarājā. Ayaṃ pana dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbhīhi.

Atha vā: Upasobhitāni kandaṛāni upasobhitakandaṛāni, sāpekkhatte sati pi gamakattā samāso.

Mattabhamaragaṇacumbitavikaṣitapupphavallināgarukkhhehi upasobhitakandaṛāni yassa pabbatarājassa so ‘yaṃ

mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro,
pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Nānā-rukkha-tiṇa-patita-pupphopasobhita-kandaro ti rukkho ca tiṇaṃ ca
rukkhatiṇāni, nānā pakārāni eva rukkhatiṇāni nānārukkhatiṇāni,
nānārukkhatiṇehi patitāni nānārukkhatiṇapatitāni, nānārukkhatiṇapatitāni ca
tāni pupphāni ceti nānārukkhatiṇapatitapupphāni,
nānārukkhatiṇapatitapupphehi upasobhitāni
nānārukkhatiṇapatitapupphopasobhitāni,
nānārukkhatiṇapatitapupphopasobhitāni kandarāni yassa pabbatarājassa so
'yaṃ nānārukkhatiṇapatitapupphopasobhitakandaro, pabbatarājā. Ayaṃ pana
dvandakammadhārayatappurisagabbho tulyādhikaraṇabahubbīhi.

Atha vā: Upasobhitāni eva kandarāni upasobhitakandarāni (sāpekkhatte sati
pi gamakattā samāso). Nānārukkhatiṇapatitapupphehi upasobhitakandarāni
yassa pabbatarājassa so 'yaṃ nānārukkhatiṇapatitapupphopasobhitakandaro,
pabbatarājā. Ayaṃ pana bhinnādhikaraṇabahubbīhi.

Nānā-musala-phāla-pabbata-taru-kaliṅgara-sara-dhanu-gad'-āsi-tomara-hatthā
ti musalo ca phālo ca pabbato ca taru ca kaliṅgaro ca saro ca dhanu ca gadā
ca asī ca tomara ca musalaphālapabbatatarukaliṅgarasaradhanugadāsītomarā,
nānā pakārā eva musalaphālapabbatatarukaliṅgarasaradhanugadāsītomarā
nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsītomarā,
nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsītomarā hatthesu yesaṃ
te nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsītomarahatthā. Ayaṃ
pana dvandakammadhārayagabbho bhinnādhikaraṇabahubbīhi.

Bahubbīhi icc' anena kvattho? Bahubbīhimhi ca.

In the meaning of other words there is a relative compound (bahubbīhi).

When two nouns or many nouns are compounded in the meaning of other
words,¹⁰³ then that compound is called a relative compound.

"Āgatā samaṇā imaṃ saṃghārāmaṃ so 'yaṃ āgatasamaṇo, saṃghārāmo".
The monks (samaṇā) came (āgatā) to this monastery of the Saṃgha (imaṃ
saṃghārāmaṃ), that is (called) (so ayaṃ) (where) the monks come
(āgatasamaṇo), the monastery of a Saṃgha (is what is meant).

"Jitāni indriyāni anena samaṇena so 'yaṃ jitindriyo, samaṇo".
The faculties (indriyāni) are subdued (jitāni) by this monk (anena samaṇena),
he is (called) (so ayaṃ) (a person) whose faculties are subdued (jitindriyo), a
monk (is what is meant).

¹⁰³ The other words are "ya", "ta", "eta", and "ima".

"Dinno suṅkho yassa rañño so 'yaṃ dinnasuṅkho, rājā".

Tax (suṅkho) is given (dinno) to this king (yassa rañño), he is (called) (so yaṃ) (a person) to whom tax is given (dinnasuṅkho), a king (is what is meant).

"Niggatā janā asmā gāmā so 'yaṃ niggatajano, gāmo".

People (janā) went out (niggatā) from this village (asmā gāmā), that is (called) (so yaṃ) (a place) from which people went out (niggatajano), a village (is what is meant).

"Chinno hattho yassa purisassa so 'yaṃ chinnaḥattho, puriso".

The hand (hattho) is cut out (chinno) of this man (yassa purisassa), he is (called) (so yaṃ) (a person) whose hand has been cut out (chinnaḥattho), a man (is what is meant).

"Sampannāni sassāni yasmiṃ janapade so 'yaṃ sampannasasso, janapado".

Grains (sassāni) are abundant (sampannāni) in this district (yasmiṃ janapade), that is (called) (so yaṃ), (a place where) grains are abundant (sampannasasso), a district (is what is meant).

"Nigrodhassa parimaṇḍalo nigrodhaparimaṇḍalo, nigrodhaparimaṇḍalo iva parimaṇḍalo yo rājakumāro so 'yaṃ nigrodhaparimaṇḍalo."

The circumference (parimaṇḍalo) of the Banyan tree (nigrodhassa) (is called) Banyan tree circumference (nigrodhaparimaṇḍalo).

That prince (yo rājakumāro) circumference (parimaṇḍalo) is like (iva) the Banyan tree circumference (nigrodhaparimaṇḍalo), he is (called) (so yaṃ) (one) whose circumference is like a Banyan tree (nigrodhaparimaṇḍalo).

"Atha vā nigrodhaparimaṇḍalo iva parimaṇḍalo yassa rājakumārassa so 'yaṃ nigrodhaparimaṇḍalo, rājakumāro".

Alternatively (atha vā) the proportions (parimaṇḍalo) of this prince (yassa rājakumārassa) are like (iva) the Banyan tree circumference (nigrodhaparimaṇḍalo), he is (called) (so yaṃ) (one) whose proportions are like the Banyan tree circumference (nigrodhaparimaṇḍalo), a prince (is what is meant).

"Cakkhuno bhūto cakkhubhūto, cakkhubhūto iva bhūto yo Bhagavā so 'yaṃ cakkhubhūto, Bhagavā".

Being (bhūto) of the eye (cakkhuno) (is called) being of the eye (cakkhubhūto), this Blessed One (Bhagavā) is a being (bhūto) who is like (iva) the eye (cakkhubhūto), he is (called) (so yaṃ) (one) who is like the eye (cakkhubhūto), the Blessed One (is what is meant).

Comment [UN72]: please check this translation.

"Suvannaṇṇassa vaṇṇo suvaṇṇavaṇṇo, suvaṇṇavaṇṇo viya vaṇṇo yassa Bhagavato so 'yaṃ suvaṇṇavaṇṇo, Bhagavā".

The color (vaṇṇo) of gold (suvannaṇṇa) (is called) golden color (suvaṇṇavaṇṇo), the complexion (vaṇṇo) of this Blessed One (yassa Bhagavato) is like (viya) golden color (suvaṇṇavaṇṇo), he is (called) (so yaṃ) (one) one whose complexion is like golden color (suvaṇṇavaṇṇo), the Blessed One (is what is meant).

"Brahmuno saro brahmassaro, brahmassaro viya saro yassa Bhagavato so 'yaṃ brahmassaro, Bhagavā".

Voice (saro) of Brahma (Brahmuno) (is called) voice of Brahma (brahmassaro), the voice (saro) of this Blessed One (yassa Bhagavato) is like (viya) the voice of Brahma (brahmassaro), he is (called) (so yaṃ) (one) whose voice is like Brahma (brahmassaro), the Blessed One (is what is meant).

"Sayam-patita-paṇṇa-puppha-phala-vāyu-toy'-āhārā".

Leaf and (paṇṇaṇ ca) flower and (pupphaṇ ca) fruit (phalaṇ ca), (they are called) leaf, flower and fruit (paṇṇapupphaphalāni). [Dvanda-samāsa]
By themselves only (sayam eva) fallen down (patitāni), by themselves fallen down (sayampatitāni). [Kammadhāraya-samāsa]
By themselves fallen down (sayampatitāni) and (ca) they are (tāni) leaf, flower and fruit (paṇṇapupphaphalāni ca), and so (iti) (they are called) leaf, flower and fruit that have fallen down by themselves (sayampatitapaṇṇapupphaphalāni). [Kammadhāraya-samāsa]
Air and (vāyu ca) water (toyaṇ ca), (they are called) air and water (vāyutoyāni). [Dvanda-samāsa]
Leaf, flower and fruit that have fallen by themselves and (sayampatitapaṇṇapupphaphalāni ca) air and water (vāyutoyāni ca), and so (iti) (they are called) leaf, flower and fruit that have fallen by themselves and air and water (sayampatitapaṇṇapupphaphalavāyutoyāni). [Dvanda-samāsa]
Their nutriment is (āhārā yesaṃ) leaf, flower and fruit that have fallen down by themselves and air and water (sayampatitapaṇṇapupphaphalavāyutoyā), they (te) are (called) those that have leaf, flower and fruit that have fallen down by themselves and air and water as nutriment (sayampatitapaṇṇapupphaphalavāyutoyāhārā). The sages (isayo) (are what is meant).

What is to be said here (yam ettha vattabbaṃ) has been said below only (actually above only) (taṃ hetthā vuttam eva).

This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbhi) and which has copulative compound (dvanda-samāsa) and a adjectival compound (kammadhāraya-samāsa) in it (dvanda-kammadhāraya-gabbho).

Alternatively (atha vā), their food (āhārā yesaṃ) is by leaf, flower and fruit that have fallen down by themselves and air and water (sayāṃpatitapaṇṇapupphaphalavāyutoyechi), they (te) are (called) those that have leaf, flower and fruit that have fallen down by themselves and air and water as nutriment (sayāṃpatitapaṇṇapupphaphalavāyutoyāhārā). This is (ayaṃ pana) relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-duma-patita-puppha-vāsita-sānu."

Different (nānā) (that means) various (pakārā) trees (dumā) (is called) various trees (nānādumā). [Kammadhāraya-samāsa]

Fallen down (patitāni) from various trees (nānādumehi) (is called) fallen down from various trees (nānādumapatitāni). [Tappurisa-samāsa]

Fallen down from various trees and (nānādumapatitāni ca) those are flowers (tāni pupphāni ca), so (iti) (they are called) flowers that have fallen down from various trees (nānādumapatitapupphāni). [Kammadhāraya-samāsa]

Perfumed (vāsītā) by flowers that have fallen down from various trees (nānādumapatitapupphehi) (is called) perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsītā). [Tappurisa-samāsa]

Valleys (sānū) perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsītā) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (a place which has) valleys perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsitasānu), the king of mountains (is what is meant).

This is (ayaṃ pana) relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a determinative compound in it (kammadhāraya-tappurisagabbho).

Alternatively (atha vā), perfumed (vāsītā) valleys (sānū) (is called) perfumed valleys (vāsitasānū). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Valleys perfumed (vāsitasānū) by flowers that have fallen down from various trees (nānādumapatitapupphehi) of that king of mountains (yassa pabbatarājassa), this is (called) (so ayaṃ) (a place which has) valleys perfumed by flowers that have fallen down from various trees (nānādumapatitapupphavāsitasānu), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

Comment [UN73]: please check translation.

"Byālabh'ambu-dhara-bindu-cumbika-kūṭo".

It holds (dhāreti) water (ambum), so (iti) (it is called) holder of water. What is it? (ko so?) A rain-cloud (ambudharo). [Tappurisa-samāsa]

Different ways (vividhā) hanging (ālambo) (is called) hanging in different ways (byālambo). [Kammadhāraya-samāsa]

Hanging in different ways and (byālambo ca) it is a rain-cloud (ambudharo),
so (iti) (it is called) a rain-cloud hanging in different ways
(byālabambudharo). [Kammadhāraya-samāsa]
Drops (bindū) of a rain-cloud hanging in different ways
(byālabambudharassa) (is called) drops of a rain-cloud hanging in different
ways (byālabambudharabindū). [Tappurisa-samāsa]
Kissed (cumbito) by drops of a rain-cloud hanging in different ways
(byālabambudharabindūhi) (is called) kissed by drops of a rain-cloud
hanging in different ways (byālabambudharabinducumbito). [Tappurisa-
samāsa]
A peak (kūṭo) kissed by drops of a rain-cloud hanging in different ways
(byālabambudharabinducumbito) of that king of mountains (yassa
pabbatarājassa), that is (called) (so ayam) (a place that has) a peak that is
kissed by drops of a rain-cloud hanging in different ways (byālabambu-
dharabinducumbikūṭo), the king of mountains (is what is meant). This is
(ayam pana) a relative compound which has the same location
(tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a
determinative compound in it (kammadhārayatappurisagabbho).

Alternatively (atha vā), kissed (cumbito) peak (kūṭo) (is called) a kissed peak
(cumbitakūṭo). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can
convey the meaning (gamakattā), it is a compound (samāso).

A peak kissed (cumbitakūṭo) by drops of a rain-cloud hanging in different
ways (byālabambudharabindūhi) of that king of mountains
(pabbatarājassa), that is (called) (so ayam) (that which has) a peak kissed by
drops of a rain-cloud hanging in different ways
(byālabambudharabinducumbitakūṭo), the king of mountains (is what is
meant). This is (ayam pana) a relative compound which does not have the
same location (bhinnādhikaraṇabahubbīhi).

Comment [UN74]: please check
translation.

Comment [UN75]: please check
translation.

"Amita-bala-parakkama-juti."

Not (na) measure (mitā) (is called) immensurable (amitā). [Kammadhāraya-
samāsa]

Strength and (balañ ca) energy and (parakkamo ca) brightness (juti ca), (that
is called) strength, energy and brightness (balaparakkamajutiyo). [Dvanda-
samāsa]

Immensurable (amitā) strength, energy and brightness (balaparakkamajutiyo)
of that (yassa), that is (called) (so ayam) (one who has) immensurable
strength, energy and brightness (amitabalaparakkamajutiyo). This is (ayam
pana) a relative compound which has the same location
(tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a
copulative compound in it (kammadhāraya-dvandagabbho).

"Piṇorakkhamasabāhu."

Chest and (uro ca) collar bone and (akkhañ ca) shoulder and (amso ca) arms (bāhu ca) (is called) chest, collar bone, shoulder and arms (urakkhaṃsabāhavo). [Dvanda-samāsa]

Full (pīṇā) chest, collar bone, shoulder and arms (urakkhaṃsabāhavo) of that Blessed One (yassa Bhagavato), he is (called) (so ayaṃ) (one who has) full chest, collar bone, shoulder, and arms (pīṇorakkhaṃsabāhu), the Blessed One (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound in it (dvandagabbho).

"Pīṇagaṇḍavadanathanūrujaghanā."

Cheeks and (gaṇḍo ca) mouth and (vadanañ ca) breasts and (thano ca) thighs and (ūru ca) hips (jaghanañ ca) (is called) cheeks, mouth, breasts, thighs and hips (gaṇḍavadanathanūrujaghanā). [Dvanda-samāsa]

Full (pīṇā) cheeks, mouth, breasts, thighs and hips (gaṇḍavadanathanūrujaghanā) of she (yassā), she is (called) (sā ayaṃ) (a woman that has) full cheeks, mouth, breasts, thighs and hips (pīṇagaṇḍavadanathanūrujaghanā). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound in it (dvandagabbho).

"Pavara-surāsura-garuḍa-manuja-bhujaga-gandhabba-makuṭa-kūṭa-cumbita-sela-saṃghaṭṭita-caraṇo."

Devas and (surā ca) titans and (asurā ca) garuḍas and (garuḍā ca) humans beings and (manujā ca) divine serpents (bhujagā ca) gandhabbas and (gandhabbā ca) (are called) devas, titans, garuḍas, human beings, divine serpents and gandhabbas (surāsurgaruḍamanujabhujagagandhabbā).

[Dvanda-samāsa]

Noble and (pavarā ca) they are (te) devas, titans, garuḍas, human beings, divine serpents and gandhabbas (surāsurgaruḍamanujabhujagagandhabbā ca), so (iti) (they are called) noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsurgaruḍamanujabhujagagandhabbā). [Kammadhāraya-samāsa]

Head gears (makuṭāni) of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsurgaruḍamanujabhujagagandhabbānaṃ) (are called) head gears of the noble noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsurgaruḍamanujabhujagagandhabbamakuṭāni). [Tappurisa-samāsa]

The tops (kūṭāni) of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsurgaruḍamanujabhujagagandhabbamakuṭānaṃ) (are called) the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsurgaruḍamanujabhujagagandhabbamakuṭakūṭāni).

[Tappurisa-samāsa]

Kissed (cumbitā) on (by) the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭesu) (is called) kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā).

[Tappurisa-samāsa]

Kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas and (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitā) they are (te) rocks (selā ca), so (iti) (they are called) rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas

(pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭakūṭacumbitaselā).

[Kammadhāraya-samāsa]

Touched (saṃghaṭṭitā) by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭacumbitaselehi), (they are called) touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭacumbitaselasamghaṭṭitā).

[Tappurisa-samāsa]

Feet (caraṇā) touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselasamghaṭṭitā) of that Tathāgata (yassa Tathāgatassa), he is (called) (so ayaṃ) (one whose) feet are touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselasamghaṭṭitacarāṇo), the Tathāgata (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbihi) and which has a copulative compound, an adjectival compound and a determinative compound in it (dvandakammadhārayatappurisagabbho).

Alternatively (atha vā), touched (saṃghaṭṭitā) feet (caraṇā) (is called) touched feet (saṃghaṭṭitacarāṇā). [Kammadhāraya-samāsa].

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Feet touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (Pavarasurāsuragaruḍamanujabhujagagandhabbamakuṭakūṭacumbitaselehi) of this Tathāgata (yassa Tathāgatassa), he is (called) (so ayaṃ) (one whose) feet are touched by rocks kissed by the tops of the head gears of the noble devas, titans, garuḍas, human beings, divine serpents and gandhabbas (pavara-

Comment [UN76]: please check translation.

surāsuragaruḍa-

manujabhujagagandhabbamakutaḍakūṭacumbitaselasamghaṭṭitacaraṇo), the Tathāgata (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbhīhi).

"Catuddiso."

Four (catasso) directions (disā) of this (yassa), he is (called) (so ayaṃ) (one that has) the four directions (catuddiso), the Blessed One (is what is meant).

"Pañcacakkhu."

Five (pañca) eyes (chakkhūni) of this Tathāgatassa (yassa Tathāgatassa), he is (called) (so ayaṃ) (one that has) five eyes (pañcacakkhu), the Tathāgata (is what is meant).

"Dasabalo."

Ten (dasa) powers (bala) of this (yassa), he is (called) (so ayaṃ) (one that has) the ten powers (dasabalo), the Tathāgata (is what is meant).

"Anantañāṇo."

There is no (na) limit (anta) of this (assa). [Kammadhāraya-samāsa]
Unlimited (anantaṃ) understanding (ñāṇaṃ) of this (yassa), he is (called) (so ayaṃ) (one whose) understanding is unlimited, the Tathāgata (is what is meant).

"Amitaghanasārīro."

Not (na) measure (mitaṃ). [Kammadhāraya-samāsa]

Solid itself (ghanam eva) body (sarīraṃ) (is called) a solid body (ghanasārīraṃ). [Kammadhāraya-samāsa]

Immeasurable (amitaṃ) solid body (ghanasārīraṃ) of this Tathāgata (yassa tathāgatassa), he is (called) (so ayaṃ) (one who has) an immeasurable solid body (amitaghanasārīro), the Tathāgata (is what is meant).

Comment [UN77]: Please check it this translation is O.K. Is correct to translate "ghanam eva" as solid itself or should be translated as solid only.

"Amitabalaparakkamapatto."

Not (na) measure (mitā) (is called) immeasurable (amitā). [Kammadhāraya-samāsa]

Strength and (balaṃ ca) exertion (parakkamo ca) (is called) strength and exertion (balaparakkamā). [Dvanda-samāsa]

Immeasurable itself (amitā eva) strength and exertion (balaparakkamā) (is called) immeasurable strength and exertion (amitabalaparakkamā).

[Kammadhāraya-samāsa]

Immeasurable strength and exertion (amitabalaparakkamā) reached (pattā) by this (yena), he is (called) (so ayaṃ) (one who has) reached immeasurable strength and exertion (amitabalaparakkamapatto), the Blessed One (is what is meant). This is a relative compound which has the same location

(tulyādhikaraṇabahubbīhi) and which has an adjectival compound and a copulative compound in its (kammadhāraya-dvandagabbho).

"Matta-bhamara-gaṇa-cumbita-vikasita-puppha-valli-nāgarukkhopasobhita-kandaro."

Intoxicated themselves (mattā eva) bees (bhamarā) (are called) intoxicated bees (mattabhamarā). [Kammadhāraya-samāsa]

Swarms (gaṇā) of intoxicated bees (mattabhamarāṇaṃ) (are called) swarms of intoxicated bees (bhamaragaṇā). [Tappurisa-samāsa]

Kissed (cumbitāni) by swarms of intoxicated bees (mattabhamaragaṇehi) (is called) kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitāni). [Tappurisa-samāsa]

Blooming themselves (vikasitāni eva) flowers (pupphāni) (are called) blooming flowers (vikasitapupphāni). [Tappurisa-samāsa]

Blooming flowers (vikasitapupphāni) kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitāni) of these (yesaṃ), they are (called) (te) (those that have) blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphā). [Bahubbīhi-samāsa]

Creeper and (valli ca) iron-wood tree (nāgarukkho ca) (are called) creepers and iron-wood trees (vallināgarukkhā).

Blooming flowers kissed by swarms of intoxicated bees and (mattabhamaragaṇacumbitavikasitapupphā ca) they are (te) creepers and iron-wood trees (vallināgarukkhā ca), so (iti) (they are called) creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhā). [Kammadhāraya-samāsa]

Embellished (upasobhitāni) by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhehi) (they are called) embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni). [Tappurisa-samāsa]

Caves (kandarāni) embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni) (are called) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitāni) of this king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasitapupphavallināgarukkhopasobhitakandaro), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which

has a copulative compound, an adjectival compound and a determinative compound in it (dvanda-kammadhāraya-tappurisagabbho).

Alternatively (atha vā), embellished (upasobhitāni) caves (kandarāni) (is called) embellished caves (upasobhitakandarāni). [Kammadhāraya-samāsa]. Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Comment [UN78]: please check translation.

Caves embellished (upasobhitakandarāni) by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (Mattabhamaragaṇacumbitavikasıtapupphavallināgarukkhehi) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by creepers and iron-wood trees that have blooming flowers kissed by swarms of intoxicated bees (mattabhamaragaṇacumbitavikasıtapupphavallināgarukkhopasobhitakandaro), the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-rukkha-tiṇa-patita-pupphopasobhita-kandaro."

Tree and (rukkho ca) shrub (tiṇa ca) (are called) trees and shrubs (rukkhatiṇāni). [Dvanda-samāsa]

Different (nānā) (means) various themselves (pakārāni eva) trees and shrubs (rukkhatiṇāni) (are called) various trees and shrubs (nānārukkhatiṇāni). [Kammadhāraya-samāsa]

Comment [UN79]: please check this translation.

Fallen down (patitāni) from various trees and shrubs (nānārukkhatiṇehi) (is called) fallen down from various trees and shrubs (nānārukkhatiṇapatitāni). [Tappurisa-samāsa]

Fallen down from various trees and shrubs and (nānārukkhatiṇapatitāni ca) they are (tāni) flowers (pupphāni ca), so (iti) (they are called) flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphāni). [Kammadhāraya-samāsa]

Embellished (upasobhitāni) by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphēhi) (is called) embellished by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphopasobhitāni). [Tappurisa-samāsa]

Caves (kandarāni) embellished by flowers fallen down from various trees and shrubs (nānārukkhatiṇapatitapupphopasobhitāni) of this king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by flowers fallen down from various trees and shrubs, the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which has the same location (tulyādhikaraṇabahubbīhi) and which has a copulative compound, an adjectival compound and a determinative compound in its (dvanda-kammadhāraya-tappurisagabbho).

Alternatively (atha vā), embellished themselves (upasobhitāni eva) caves (kandarāni) (are called) embellished caves (upasobhitakandarāni). [Kammadhāraya-samāsa].

Comment [UN80]: please check translation.

Although it is looking to another place (sāpekkhatte sati pi), because it can convey the meaning (gamakattā), it is a compound (samāso).

Comment [UN81]: please check translation.

Embellishd caves (upasobhitakandarāni) by flowers fallen down from various trees and shrubs (nānārukkhataṇṇapatitapupphehi) of that king of mountains (yassa pabbatarājassa), that is (called) (so ayaṃ) (that which has) caves embellished by flowers fallen from various trees and shrubs, the king of mountains (is what is meant). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi).

"Nānā-musala-phāla-pabbata-taru-kaliṅgara-sara-dhanu-gad'-āsi-tomara-hatthā."

Pestle and (musalo ca) ploughshare and (phālo ca) mountain and (pabbato ca) tree and (taru ca) log and (kaliṅgaro ca) arrow and (saro ca) bow and (dhanu ca) iron bar and (gadā ca) sword and (asi ca) spear (tomaro ca) (are called) pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā).

[Dvanda-samāsa]

Different (nānā) (means) many themselves (pakārā eva) pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā) (they are called) many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā). [Kammadhāraya-samāsa]

Comment [UN82]: please check translation.

Many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears (musalaphālapabbatatarukaliṅgarasaradhanugadāsitarā) in the hands (hatthesu) of those (yesaṃ), they are (called) (te) (those who have) many pestles, ploughshares, mountains, trees, logs, arrows, bows, iron bars, swords and spears in their hands (nānāmusalaphālapabbatatarukaliṅgarasaradhanugadāsitararahatthā). This is (ayaṃ pana) a relative compound which does not have the same location (bhinnādhikaraṇabahubbīhi) and which has a copulative compound and an adjectival compound in it (dvandakammadhārayagabbho).

Comment [UN83]: Please check this translation.

What is the purpose of (saying) "bahubbīhi"? For the use of the name "bahubbīhi" in the sutta "bahubbīhimhi ca" (§167).

Comment [UN84]: Please check this translation.

329. 357. Nāmānaṃ samuccayo dvando (709).

Nāmānaṃ ekavibhattikānaṃ yo samuccayo, so dvandasāñño hoti.

Candimā ca sūriyo ca candimasūriyā (D. i, 226; ii, 255; iii, 71; M. i, 404; A. i, 306); samaṇo ca brāhmaṇo ca samaṇabrāhmaṇā (A. i, 363; DA. i, 95); Sāriputto ca Moggallāno ca Sāriputtamoggallānā (Vin. iii, 50; M. ii, 119); brāhmaṇo ca gahapatiko ca brāhmaṇagahapatikā (D. i, 104; M. i, 354); Yamo ca Varuṇo ca Yamavaruṇā; Kuvero ca Vāsavo ca Kuveravāsavā.

Dvanda icc' anena kvattho? Dvandaṭṭhā vā.

A collection of nouns is (called) a copulative compound (dvanda).

The collection of nouns having the same inflection is called a copulative compound.

"Candima-sūriyā", the moon and the sun; "samaṇa-brāhmaṇā", monks and brahmins; "Sāriputta-moggallānā", Sāriputta and Moggallāna; "brāhmaṇa-gahapatikā", brahmins and householders; "Yama-varuṇā", Yama (the king of Death) and Varuṇa; "Kuveravāsavā", Kuvera and Vāsava.

What is the purpose of (saying) "dvanda"? For the use of the name "dvanda" in the sutta "dvandaṭṭhā vā" (§165).

330. 340. Mahataṃ mahā tulyādhikaraṇe pade (710).

Tesaṃ mahantasaddānaṃ mahā-ādeso hoti tulyādhikaraṇe pade.

Mahanto ca so puriso cā ti mahāpuriso (D. iii, 118; A. i, 346; A. ii, 349; Khu. i, 64); mahantī ca sā devī cā ti mahādevī (JA. i, 483); mahantañ ca taṃ balañ cā ti mahābalaṃ (Khu. iii, 55); mahanto ca so nāgo cā ti mahānāgo (D. ii, 207); mahanto ca so yaso cā ti mahāyaso; mahantañ ca taṃ padumavanañ cā ti mahāpadumavanaṃ; mahantī ca sā nadī cā ti mahānadī (A.ii, 474; S. iii, 44); mahanto ca so maṇi cā ti mahāmaṇi; mahanto ca so gahapatiko cā ti mahāgahapatiko; mahantañ ca taṃ dhanañ cā ti mahādhanaṃ (DhA. i, 151); mahanto ca so puñño cā ti mahāpuñño (Vin. i, 55)¹⁰⁴.

Bahuvacanaggahaṇena kvaci mahantasaddassa mahādeso hoti. Mahantañ ca taṃ phalañ cā ti mahapphalaṃ (A. i, 161); mahabbalaṃ (Khu. iii, 55). Evaṃ mahaddhanaṃ (Khu. iii, 49); mahabbhayaṃ (Khu. i, 395).

When there is a word having the same locus, "mahata" is changed to "mahā".

When there is a word having the same locus, there is substitution as "mahā" of the word "mahanta".

¹⁰⁴ "Hentañ ca taṃ puññañ cā ti mahāpuññaṃ" ti payogo va sundaro.

Great and (mahanto ca) he is a man (so puriso ca), so (iti) (he is called) a great man (mahāpuriso). Great and (mahantī ca) she is a queen (sā devī ca), so (iti) (she is called) a great queen (mahādevī). Great and (mahantañ ca) it is strength (tañ balañ ca), so (iti) (it is called) great strength (mahābalañ). Great and (mahanto ca) it is snake (so nāgo ca), so (iti) (it is called) a great snake (mahānāgo). Great and (mahanto ca) it is fame (so yaso ca), so (iti) (it is called) great fame (mahāyaso). Great and (mahantañ ca) it is forest of lotuses (tañ padumavanañ ca), so (iti) (it is called) a great forest of lotuses (mahāpadumavanañ). Great and (mahantī ca) it is a river (sā nadī ca), so (iti) (it is called) a great river (mahānadī). Great and (mahanto ca) and it is a gem (so maṇi ca), so (iti) (it is called) a great gem (mahāmaṇi). Great and (mahanto ca) and he is a householder (so gahapatiko ca), so (iti) (he is called) a great householder (mahāgahapatiko). Great and (mahantañ ca) it is wealth (tañ dhanañ ca), so (iti) (it is called) great wealth (mahāddhanañ). Great and (mahanto ca) and he has merit (so puñño ca), so (iti) (he is called) (a person that has) great merit (mahāpuñño).

Comment [UN85]: Please check because puñña is neuter, but here it says "so puñño". I understand that it is a person that has great merit.

Sometimes, by taking the plural¹⁰⁵, there is substitution as "maha" of the word "mahanta". Great and (mahantañ ca) it is fruit (tañ phalañ ca), so (iti), (it is called) great fruit (mahapphalañ). Great and (mahantañ ca) it is strength (tañ balañ ca), so (iti) (it is called) great strength (mahabbalañ). Likewise "mahaddhanañ", great wealth; "mahabbhayañ", great fear/danger.

331. 353. Itthiyaṃ bhāsitaṃ 'itthi pumā 'va ce (714-5).

Itthiyaṃ tulyādhikaraṇe pade ce bhāsitaṃ itthi pumā 'va daṭṭhabbā.

Dīghā jaṅghā yassa so 'yaṃ dīghajaṅgho; kalyāṇabhariyo; pahūtapañño.

Bhāsitaṃeti kimatthaṃ? Brāhmaṇabandhu ca sā bhariyā cā ti brāhmaṇabandhubhariyā.¹⁰⁶

When there is a word that has the same locus in the feminine, if it is feminine that indicated masculine (in the past), it should be regarded as masculine.

Long (dīghā) legs (jaṅghā) of this (yassa), he is (called) (so yaṃ) (a man that has) long legs (dīghajaṅgho). Good (kalyāṇā) wife (bhariyā) of this (yassa),

¹⁰⁵ The sutta says "mahataṃ", sixth inflection plural (genitive plural), instead of saying "mahato", sixth inflection singular.

¹⁰⁶ Udāharaṇam idaṃ vicāretabbaṃ. Brahmanabandhū ca sā bhariyā cā ti brahmanabandhubhariyā, saddhāddhanaṃ, paññāratam (Sī).

he is (called) (so ayam) (a man that has) a good wife (kalyāṇabhariyo). Much (pahūtā) wisdom (paññā) of this (yassa), he is (called) (so ayam) (a man that has) much wisdom (pahūtapañño).

Comment [UN86]: please check.

Why it is said "bhāsitapuma", that indicated masculine? To prevent the operation of this rule when it did not indicated masculine in the past. A relative of the brahmin and (brāhmaṇabandhu ca) she is a wife (sā bhariyā ca), so (iti) (she is called) a wife that is a relative of a brahmin (brāhmaṇabandhubharyā). [In Rūpasiddhi §354, another example is given, "saddhādhuro", foundation of faith; here "saddhā" is always feminine, it never indicated masculine in the past.]

Comment [UN87]: Please check this translation, because in the tape you say that this example is not liked by many teachers. Because "bandhu" is always masculine gender.

332. 343. Kammadhārayasaññe ca (716).

Kammadhārayasaññe ca samāse itthiyam tulyādhikaraṇe pade pubbe bhāsitapumitthi ce, pumā va daṭṭhabbā.

Brāhmaṇadārikā; khattiyakaññā (M. i, 122; A. i, 526); khattiyakumārikā (JA. i, 489).

Bhāsitapumeti kimattham? Khattiyabandhudārikā; brāhmaṇabandhudārikā.

Also in an adjectival compound.

Also when there is a word that has the same locus in the feminine in an adjectival compound, if the previous (word) is feminine that indicated masculine (in the past), it should be regarded as masculine.

"Brāhmaṇadārikā", a brahmin girl; "khattiyakaññā", a *Khattiya* girl; "khattiyakumārikā", a *Kattiya* maiden.

Why it is said "bhāsitapuma", that indicated masculine? To prevent the operation of this rule when it did not indicated masculine in the past such as "khattiyabandhudārikā", a girl that is a relative of a *Khattiya*; "brāhmaṇabandhudārikā", a girl that is relative of a brahmin. [Rūpasiddhi §343 gives a different example, "Gaṅgānadi", the river Ganges.]

333. 344. Attam nassa tappurise (717).

Nassa padassa tappurise uttarapade attam hoti.

Na brāhmaṇo abrahmaṇo (D. iii, 67); avasalo; abhikkhu (Vin. ii, 412); apañcavassam; apañcagavam.

In a determinative compound, there is "a" of "na".

When there is word following in a determinative compound, there is "a" of "na".

Not (na) brahmin (brāhmaṇo) (is called) not a brahmin (abrāhmaṇo). Not (na) outcast (vasalo) (is called) not an outcast (avasalo). Not (na) bhikkhu (bhikkhu) (is called) not a bhikkhu (abhikkhu). Not (na) five rains (pañcavassam) (is called) not five rains (apañcavassam). Not (na) five cows (pañcagavam) (is called) not five cows (apañcagavam).

334. 345. Sare an (718).

Nassa padassa tappurise **anā**deso hoti sare pare.

Na asso anasso; anissaro (VinA. i, 339); anariyo (Vin. iii, 14).

When there is a vowel, there is "an".

When a vowel follows in a determinative compound, there is substitution as "an" of the word "na".

Not (no) horse (asso) (is called) not a horse (anasso), a mule. Not (na) creator (issaro) (is called) not a creator (anissaro). Not (na) noble (ariyo) (is called) not a noble one (anariyo).

335. 346. Kad kussa (719).

Ku icc' etassa **kad** hoti sare pare.

Kucchitam annam kadannam; kucchitam asanam kadasanam.

Sare ti kimattham? Kucchitā dārā yesam (apuññakārānam) te hontī ti kudārā; kujanā. Evaṃ kuputtā, kugehā, kuvatthā, kudāsā.

There is "kad" of "ku".

When a vowel follows, there is "kad" of "ku".

Bad (kucchitam) food (annam) (is called) bad food (kadannam). Bad (kucchitam) aliment (asanam) (is called) bad aliment (kadasanam).

Why it is said "sare", when a vowel (follows)? To prevent the operation of this rule when a vowel does not follow such as in the following examples. Bad (kucchitā) wives (dārā) of those (yesam) that do demerit (apuññakārānam), they are (called) (te honti) (those that have) "bad wives" (kudārā). Bad (kucchito) persons (janā) (is called) bad persons (kujanā). Likewise "kuputtā", bad sons, "kugehā", bad houses, "kuvatthā", bad clothes, "kudāsā", bad female slaves.

Comment [UN88]: Bhante, this compounds should be resolved as bahubbhihi or as kammadhāraya? Because the first one "kudārā" is resolved as a bahubbhihi.

336. 347. Kā 'ppatthesu ca (720).

Ku icc' etassa **kā** hoti appatthesu ca.

Kālavanam; kāpuppham.

Bahuvacanaggaṇam kimattham? **Ku** icc' etassa anappakatthesu pi kvaci **kā** hoti. Kāpurisā (Khu. ii, 157; PetavatthuA. 117).

Also in the meaning of little, there is "kā".

Also in the meaning of little, there is "kā" of "ku".

Little (appakam) salt (lavanam) (is called) little salt (kālavanam). Little (appakam) flower (puppham) (is called) little (few) flower(s) (kāpuppham).

Comment [UN89]: Please check this. Should countable or uncountable? Singular or plural?

What is the purpose of taking "bahuvacana", plural? Sometimes also in meanings other than little there is "kā" of "ku". Bad (kucchitā) men (purisā) (is called) bad men (kāpurisā).

337. 350. Kvaci samāsantagatānam akāranto (722).

Samāsantagatānam nāmānam anto saro kvaci **akāro** hoti.

Devānam rājā devarājo, devarājā (S. i, 236-7); devānam sakhā devasakho, devasakhā; pañca ahāni pañcāham (Vin. iv, 112), sattāham (M. ii, 242; Khu. i, 87), pañcagavam; chattupāhanam (Vin. ii, 451); upasaradam; visālakkho (Khu. vi, 241); vimukho.

Kāraggaṇam kimattham? **Ākāraṇta-ikāraṇtā**¹⁰⁷ ca honti. Paccakkhā dhammā yassa so' yan ti paccakkhadhammā, surabhino gandho surabhogandhi; sundaro gandho sugandhi; pūtino gandho pūtigandhi; kucchito

¹⁰⁷ Ākārikārā (Si).

gandho kugandhi; duṭṭhu gandho yassa so ‘yan ti duggandhi; pūti eva gandho pūtigandhi.

Nadīantā ca **kattu**antā ca **kap**accayo hoti samāsante.

Bahū nadiyo yasmim̐ so ‘yam̐ bahunadiko, janapado. Bahavo kattāro yassa so ‘yam̐ bahukattuko, puriso.

Sometimes there is "a" of the end vowel that stands at the end of a compound.

Sometimes the end vowel of nouns that stand at the end of a compound becomes "a".

King (rājā) of devas (devānam̐) (is called) king of devas (devarājo, devarājā). Friend (sakhā) of devas (devānam̐) (is called) friend of devas (devasakho, devasakhā). Five (pañca) days (ahāni) (is called) five days (pañcāham̐). Seven (satta) days (ahāni) (is called) seven days (sattāham̐). Five (pañca) cows (gāvo) (is called) five cows (pañcagavam̐). Umbrella and (chattam̐ ca) sandals (upāhanam̐) (is called) umbrella and sandals (chattupāhanam̐). Near (samīpam̐) autumn (saradassa) (is called) near autumn (upasaradam̐). Large (visālam̐) eye (akkhi) of this (yassa), he is (called) (so ayam̐) (a man that has) large eyes (visālakkho). Deformed (virūpam̐) face (mukham̐) of this (yassa), he is (called) (so ayam̐), (a man that has) a deformed face (vimukho).

Comment [UN90]: Please check this.

Comment [UN91]: Please check this.

Comment [UN92]: Please check this.

What is the purpose of taking "kāra" [why saying "akāranto" instead of "a-anto"]? To allow the substitution by "ā" and "i". Realized (paccakkhā) Dhammas (dhammā) of this (yassa), he is (called) (so ayam̐) (a man that has) realized Dhammas (paccakkhadhammā). Scent (gandho) of a fragrant flower (surabhino) (is called) scent of a fragrant flower (surabhighandhi). Good (sundaro) smell (gandhi) (is called) good smell (sugandhi). Smell (gandho) of something rotten (pūтино) (is called) smell of something rotten (pūtigandhi). Bad (kucchito) smell (gandho) (is called) bad smell (kugandhi). Bad (duṭṭhu) smell (gandho) of this (yassa), he is (called) (so ayam̐) (a man that has) "bad smell"(duggandhi). Rotten itself (pūti eva) smell (gandho) (it is called) rotten smell (pūtigandhi).

At the end of the compound there is the suffix "ka" of those that have "nadī" as the last member and those that have "kattu" as the last member.

Many (bahū) rivers (nadiyo) in this (yasmim̐), that is (called) (so ayam̐) (a place that has) many rivers (bahunadiko), a district (is what is meant). Many (bahavo) helpers (kattāro) of this (yassa), he is (called) (a man that has) many helpers (bahukattuko), a person (is what is meant).

338. 356. Nadimhā ca (725).

Nadimhā ca **kapaccayo** hoti samāsante.

Bahū nadiyo yasmim so ‘yan ti bahunadiko. Bahū kantiyo yassa so ‘yan ti bahukantiko. Bahunāriko.

Also after "nadi" [here "nadi" means those words ending in "ī" and "ū" in feminine gender.]

Also at the end of a compound after "nadi" there is the suffix 'ka'.

Many (bahū) rivers (nadiyo) in this (yasmim), that is (called) (so ayam) (a place that has) many rivers (bahunadiko). Many (bahū) charms (kantiyo) of this (yassa), he is (called) (a man that has) many charms (bahukantiko). Bahū (many) women (nāriyo) of this (yassa), he is (called) (a man that has) many women (bahunāriko).

339. 358. Jāyāya tudam-jāni¹⁰⁸ patimhi (731).

Jāyā icc’ etāya **tudam jāni** icc’ ete ādesā honti **patimhi** pare.

Tudampatī¹⁰⁹, jānipatī.

When "pati" follows, there are "tuda" and "jāni" of "jāyā".

When "pati" follows, there are these substitutions of "jāyā": "tudam" and "jāni".

"Tudampatī", wife and husband, "jānipatī", wife and husband.

340. 355. Dhanumh’ ā ca (732).

Dhanumhā ca **āpaccayo** hoti samāsante.

Gāṇḍīvo dhanu yassa so ‘yam gāṇḍīvadhanvā.

Also there is "ā" after "dhanu".

¹⁰⁸ Damjānī (K).

¹⁰⁹ Dampatī (Sī/k).

At the end of a compound, there is the suffix "ā" after "dhanu".

Jointed (gāṇḍīvo) bow (dhanu) of this (yassa), he is (called) (so ayam) (a man that has) a bow with many joints (gāṇḍīvadhanvā).

341. 336. Am vibhattīnam akārantā abyayībhāvā (733).

Tasmā akārantā abyayībhāvasamāsā parāsam vibhattīnam kvaci **am** hoti.

Adhicittam (Vin. iii, 278; A. i, 232, 238); yathāvuḍḍham (JA. i, 234; VinA. i, 10); upakumbham; yāvajīvam (Vin. i, 27; iii, 63, 133); tiropabbatam (D. i, 73; M. i, 41; A. i, 170); tiropākāram (Vin. ii, 348); tirokuṭṭam (D. i, 74; A. i, 170); antopāsādam.

Kvacī ti kimattham? Adhicittassa bhikkhuno.

After an adverbial compound that ends in "a", the inflections become "am".

Sometimes after an adverbial compound ending in "a", the following inflections become "am".¹¹⁰

Higher mind (adhicittam); according to seniority (yathāvuḍḍham); the talk that arose near the water pot (upakumbham); as long as life lasts (yāvajīvam); across the mountain (tiropabbatam); across the encircling wall (tiropākāram); beyond the wall (tirokuṭṭam); inside the mansion (antopāsādam).

Why it is said "kvaci", sometimes? To allow exceptions of this rule such as in the following example: Of the higher mind (adhicittassa) of the bhikkhu (bhikkhuno).

342. 337. Saro rasso napuṃsake (734).

Napuṃsake vattamānassa abyayībhāvasamāsassa liṅgassa saro rasso hoti.

Kumārisu adhikicca pavattati kathā iti adhikumāri. Upavadhu; upagaṅgam; upamaṇikam.

In the neuter (gender) there is short vowel.

¹¹⁰ According this sutta the termination "am" can mean any of the other inflections.

There is short vowel of the stem of an adverbial compound in the neuter gender.

The conversation (kathā) that arises (pavattati) regarding (adhikicca) the maidens (kumārīsu), so (iti) (is called) the conversation that arises regarding the maidens (adhikumārī). The conversation that arises near the daughter-in-law (upavadhu). The conversation that arises near the Ganges (upagaṅgaṃ). The conversation that arises near the big pot (upamaṇikaṃ).

343. 338. Aññasmā lopo ca (735).

Aññasmā abyayībhāvasamāsā anakārantā parāsaṃ vibhattīnam lopo ca hoti.

Adhitthi (Vism. i, 344), adhikumārī, upavadhu.

Also there is elision after others.

Also there is elision of the following inflections after other adverbial compounds not ending in "a".

The conversation that arises regarding a woman (adhitthi). The conversation that arises regarding the maidens (adhikumārī). The conversation that arises near the daughter-in-law (upavadhu).

Iti nāma-kappe samāsa-kappo sattamo kaṇḍo.

Thus ends the seventh division, the compound chapter in the section on nouns

**Samāsa-kappo niṭṭhito.
End of the Compound chapter**

**5-TADDHITA-KAPPA
5-Secondary Derivative Chapter**

**ATṬHAMA-KAṆḌA
Eighth Section**

344. 361. Vā ṇ' apacce (752).

Ṇapaccayo hoti vā "tass' āpaccam" icc' etasmim atthe.

Vasiṭṭhassa apaccaṃ Vāsiṭṭho (Vin. ii, 11; D. i, 225; iii, 66), Vasiṭṭhassa apaccaṃ vā. Vasiṭṭhassa apaccaṃ Vāsiṭṭhī. Vasiṭṭhassa apaccaṃ Vāsiṭṭhaṃ. Evaṃ Bhāradvājo (D. i, 225; M. i, 47; A. ii, 197), Bhāradvājī, Bhāradvājaṃ. Gotamo (Vin. i, 1), Gotamī (M. iii, 296; a. iii, 101), Gotamaṃ (D. i, 236). Vāsudevo (JA. iv, 81), Vāsudevī, Vāsudevaṃ. Bāladevo (JA. iv, 81), Bāladevī, Bāladevaṃ. Vesāmitto (D. i, 97; A. ii, 197), Vesamittī, Vesāmittaṃ.

In the offspring there is "ṇa".

There is the suffix "ṇa" in this meaning: "offspring of him".

The offspring (apaccaṃ) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vāsiṭṭho or Vāsiṭṭhī or Vāsiṭṭhaṃ. Likewise, the offspring (apaccaṃ) of Bharadvāja (Bharadvājassa) (is called) Bhāradvājo or Bhāradvājī or Bhāradvājaṃ. The offspring (apaccaṃ) of Gotama (Gotamassa) (is called) Gotamo or Gotamī or Gotamaṃ. The offspring (apaccaṃ) of Vasudeva (Vasudevassa) (is called) Vāsudevo or Vāsudevī or Vāsudevaṃ. The offspring (apaccaṃ) of Vasudeva (Vasudevassa) (is called) Vāsudevo or Vāsudevī or Vāsudevaṃ. The offspring (apaccaṃ) of Baladeva (Baladevassa) (is called) Bāladevo or Bāladevī or Bāladevaṃ. The offspring of Visāmitto (Visāmittassa) (is called) Vesāmitto or Vesamittī or Vesāmittaṃ.

345. 366. **Ṇāyana-ṇāna Vacchādito** (754).

Tasmā **Vacchādito** gottagaṇato **ṇāyana-ṇāna**paccayā honti vā "tass' āpaccam" icc' etasmiṃ atthe.

Vacchassa apaccaṃ Vacchāyano (M. i, 232), Vacchāno, Vacchassa apaccaṃ vā, Vacchassa apaccaṃ Vacchāyanī, Vacchānī, Vacchassa apaccaṃ Vacchāyanaṃ, Vacchānaṃ. Sakaṭassa apaccaṃ Sākaṭāyano, Sākaṭāno, Sakaṭassa apaccaṃ vā, Sākaṭāyanī, Sākaṭānī, Sākaṭāyanaṃ, Sākaṭānaṃ. Evaṃ Kaṇhāyano (D. i, 87, 89), Kaṇhāno, Kaṇhassa apaccaṃ vā, Kaṇhāyanī, Kaṇhānī, Kaṇhāyanaṃ, Kaṇhānaṃ. Aggivessāyano (M. i, 301, 302), Aggivessāno (M. i, 301, 302), Aggivessāyanī, Aggivessānī, Aggivessāyanaṃ, Aggivessānaṃ. Gacchāyano, Gacchāno, Gacchāyanī, Gacchānī, Gacchāyanaṃ, Gacchānaṃ. Kappāyano, Kappāno, Kappāyanī, Kappānī, Kappāyanaṃ, Kappānaṃ. Moggallāyano (V. ii, 11; M. i, 279, 318), Moggallāno (V. ii, 11; M. i, 279, 318), Moggallāyanī, Moggallānī, Moggallāyanaṃ, Moggallānaṃ. Muñcāyano, Muñcāno, Muñcāyanī, Muñcānī, Muñcāyanaṃ, Muñcānaṃ. Saṃghāyano, Saṃghāno, Saṃghāyanī, Saṃghānī, Saṃghāyanaṃ, Saṃghānaṃ. Lomāyano, Lomāno, Lomāyanī, Lomānī, Lomāyanaṃ, Lomānaṃ. Sākamāyano, Sākamāno, Sākamāyanī, Sākamānī,

Sākamāyanaṃ, Sākamānaṃ. Nārāyano, Nārāno, Nārāyaṇī, Nārānī,
Nārāyanaṃ, Nārānaṃ. Corāyano, Corāno, Corāyaṇī, Corānī, Corāyanaṃ,
Corānaṃ. Āvasālāyano, Āvasālāno, Āvasālāyaṇī, Āvasālānī, Āvasālāyanaṃ,
Āvasālānaṃ. Dvepāyano, Dvepāno, Dvepāyaṇī, Dvepānī, Dvepāyanaṃ,
Dvepānaṃ. Kuñcāyano, Kuñcāno, Kuñcāyaṇī, Kuñcānī, Kuñcāyanaṃ,
Kuñcānaṃ. Kaccāyano (D. i, 52; M. i, 157; S. i, 68), Kaccāno (D. i, 52; M. i,
157; S. i, 68), Kaccāyaṇī (JA. iii, 404), Kaccānī (JA. iii, 404), Kaccāyanaṃ,
Kaccānaṃ.

After "Vaccha", etc., there is "ṇāyana" and "ṇāna".

After the groups of clans "Vaccha" and others, there are the suffixes
"ṇāyana" and "ṇāna" in this meaning: "the offspring of him".

The offspring (apaccaṃ) of Vaccha (Vacchassa) (is called) Vacchāyano or
Vacchāno or Vacchāyaṇī or Vacchānī or Vacchāyanaṃ or Vacchānaṃ. The
offspring (apaccaṃ) of Sakaṭa (Sakaṭassa) (is called) Sakaṭāyano or Sakaṭāno
or Sakaṭāyaṇī or Sakaṭānī or Sakaṭāyanaṃ or Sakaṭānaṃ. Likewise, the
offspring (apaccaṃ) of Kaṇha (Kaṇhassa) (is called) Kaṇhāyano, Kaṇhāno,
Kaṇhāyaṇī, Kaṇhānī, Kaṇhāyanaṃ, Kaṇhānaṃ. The offspring (apaccaṃ) of
Aggivessa (Aggivessassa) (is called) Aggivessāyano, Aggivessāno,
Aggivessāyaṇī, Aggivessānī, Aggivessāyanaṃ, Aggivessānaṃ. The offspring
(apaccaṃ) of Gaccha (Gacchassa) (is called) Gacchāyano, Gacchāno,
Gacchāyaṇī, Gacchānī, Gacchāyanaṃ, Gacchānaṃ. The offspring (apaccaṃ)
of Kappa (Kappassa) (is called) Kappāyano, Kappāno, Kappāyaṇī, Kappānī,
Kappāyanaṃ, Kappānaṃ. The offspring (apaccaṃ) of Moggalla
(Moggallassa) (is called) Moggallāyano, Moggallāno, Moggallāyaṇī,
Moggallānī, Moggallāyanaṃ, Moggallāno, Moggallāyaṇī, Moggallānī,
Moggallāyanaṃ, Moggallānaṃ. [The rest is formed in the same way]
Muñcāyano, Muñcāno, Muñcāyaṇī, Muñcānī, Muñcāyanaṃ, Muñcānaṃ.
Saṃghāyano, Saṃghāno, Saṃghāyaṇī, Saṃghānī, Saṃghāyanaṃ,
Saṃghānaṃ. Lomāyano, Lomāno, Lomāyaṇī, Lomānī, Lomāyanaṃ,
Lomānaṃ. Sākamāyano, Sākamāno, Sākamāyaṇī, Sākamānī, Sākamāyanaṃ,
Sākamānaṃ. Nārāyano, Nārāno, Nārāyaṇī, Nārānī, Nārāyanaṃ, Nārānaṃ.
Corāyano, Corāno, Corāyaṇī, Corānī, Corāyanaṃ, Corānaṃ. Āvasālāyano,
Āvasālāno, Āvasālāyaṇī, Āvasālānī, Āvasālāyanaṃ, Āvasālānaṃ.
The offspring (apaccaṃ) of Dvipa (Dvipassa) (is called) Dvepāyano,
Dvepāno, Dvepāyaṇī, Dvepānī, Dvepāyanaṃ, Dvepānaṃ.
Kuñcāyano, Kuñcāno, Kuñcāyaṇī, Kuñcānī, Kuñcāyanaṃ, Kuñcānaṃ.
Kaccāyano, Kaccāno, Kaccāyaṇī, Kaccānī, Kaccāyanaṃ, Kaccānaṃ.

346. 367. Ṇeyyo Kattikādīhi (755).

Tehi gottagaṇehi **Kattikādīhi** **ṇeyyapaccayo** hoti vā "tass' āpaccam" icc' etasmim atthe.

Kattikāya apaccam Kattikeyyo, Kattikāya apaccam vā. Evaṃ Venateyyo (Khu. v, 204), Rohiṇeyyo (JA. iv, 84), Gaṅgeyyo (Khu. v, 54), Kaddameyyo, Nādeyyo, Āleyyo, Āheyyo, Kāmeyyo. Suciya apaccam Soceyyo, Sāleyyo, Bāleyyo, Māleyyo, Kāleyyo.

After those that have "kattikā" as the beginning word there is "ṇeyyo".¹¹¹

After those groups of clans that have Kattikā as the beginning word, there is the suffix "ṇeyya" in this meaning: "The offspring of him".

The offspring (apaccam) of Kattikā (Kattikāya) (is called) Kattikeyyo. Likewise, the offspring (apaccam) of Vinatā (Vinatāya) (is called) Venateyyo. The offspring (apaccam) of Rohiṇī (Rohiṇiyā) (is called) Rohiṇeyyo. The offspring (apaccam) of Gaṅgā (Gaṅgāya) (is called) Gaṅgeyyo. The offspring (apaccam) of Kaddamā (Kaddamāya) (is called) Kaddameyyo. The offspring (apaccam) of Nadī (Nadiyā) (is called) Nādeyyo. The offspring (apaccam) of Āli (Āliyā) (is called) Āleyyo. The offspring (apaccam) of Āhi (Āhiyā) (is called) Āheyyo. The offspring (apaccam) of Kamī (Kamiyā) (is called) Kāmeyyo. The offspring (apaccam) of Suci (Suciya) (is called) Soceyyo. The offspring (apaccam) of Salā (Salāya) (is called) Sāleyyo. The offspring (apaccam) of Balā (Balāya) (is called) Bāleyyo. The offspring (apaccam) of Malā (Malāya) (is called) Māleyyo. The offspring (apaccam) of Kalā (Kalāya) (is called) Kāleyyo.

347. 368. Ato ṇi vā (756).

Tasmā akārato **ṇipaccayo** hoti vā "tass' āpaccam" icc' etasmim atthe.

Dakkhassa apaccam Dakkhi, Dakkhassa apaccam vā. Duṇassa apaccam Doṇi (JA. iii, 270), Duṇassa apaccam vā. Evaṃ Vāsavi, Sakyaputti, Nāṭaputti (D. i, 45), Dāsaputti, Dāsavi, Vāruṇi, Gaṇḍi, Bāladevi, Pāvaki, Jenadatti (VinA. i, 171), Buddhi, Dhammi, Saṅghi, Kappi, Anuruddhi.

Vā ti vikappanatthena **ṇikapaccayo** hoti "tass' āpaccam" icc' etasmim atthe. Sakyaputtassa apaccam sakyaputtiko. Evaṃ nāṭaputtiko, jenadattiko.

Sometimes after "a" there is "ṇi".

¹¹¹ "Kattikādīhi" is a bahubbīhi compound: Kattikā ādi yesam, te Kattikādayo, tehi Kattikādīhi.

Sometimes after "a" there is the suffix "ṇi" in this meaning: "The offspring of him".

The offspring (apaccam) of Dakkha (Dakkhassa) (is called) Dakkhi. The offspring (apaccam) of Duṇa (Duṇassa) (is called) Doṇi. Likewise, the offspring (apaccam) of Vāsava (Vasavassa) (is called) Vāsavi. The offspring (apaccam) of Sakyaputta (Sakyaputtassa) (is called) Sakyaputti. The offspring (apaccam) of Naṭaputta (Naṭaputtassa) (is called) Nāṭaputti. The offspring (apaccam) of Dasaputta (Dasaputtassa) (is called) Dāsaputti. The offspring (apaccam) of Dasava (Dasavassa) (is called) Dāsavi. The offspring (apaccam) of Varuṇa (Varuṇassa) (is called) Vāruṇi. The offspring (apaccam) of Gaṇḍa (Gaṇḍassa) (is called) Gaṇḍi. The offspring (apaccam) of Baladeva (Baladevassa) (is called) Bāladevi. The offspring (apaccam) of Pavaka (Pavakassa) (is called) Pāvaki. The offspring (apaccam) of Jinadatta (Jinadattassa) (is called) Jenadatti. The offspring (apaccam) of Buddha (Buddhassa) (is called) Buddhi. The offspring (apaccam) of Dhamma (Dhammassa) (is called) Dhammi. The offspring (apaccam) of Saṃgha (Saṃghassa) (is called) Saṃghi. The offspring (apaccam) of Kappa (Kappassa) (is called) Kappi. The offspring (apaccam) of Anuruddha (Anuruddhassa) (is called) Anuruddhi.

"Vā" has the meaning of extending; so there is the suffix "ṇika" in this meaning: "The offspring of him". The offspring (apaccam) of Sakyaputta (Sakyaputtassa) (is called) Sakyaputtiko. Likewise, the offspring (apaccam) of Naṭaputta (Naṭaputtassa) (is called) Nāṭaputtiko. The offspring (apaccam) of Jinadatta (Jinadattassa) (is called) Jenadattiko.

348. 371. Ṇavo 'pakvāḍīhi (757).

Upaku icc' evamāḍīhi **ṇavapaccayo** hoti vā "tass' āpaccam" icc' etasmim atthe.

Upakussa apaccam Opakavo, Upakussa apaccam vā. Manuno apaccam Mānavo (D. i, 82), Manuno apaccam vā. Bhaggussa apaccam Bhaggavo (M. ii, 242; M. iii, 281), Bhaggussa apaccam vā. Paṇḍussa apaccam Paṇḍavo (JA. ii, 89), Paṇḍussa apaccam vā. Bahussa apaccam Bāhavo, Bahussa apaccam vā.

Optionally after "Upaku" and others, there is "ṇava".

Optionally after "Upaku" and others, there is the suffix "ṇava" in this meaning: The offspring of him.

The offspring (apaccam) of Upaku (Upakussa) (is called) Opakavo. The offspring (apaccam) of Manu (Manuno) (is called) Mānavo. The offspring (apaccam) of Bhaggu (Bhaggussa) (is called) Bhaggavo. The offspring (apaccam) of Paṇḍu (Paṇḍussa) (is called) Paṇḍavo. The offspring of Bahu (Bahussa) (is called) Bāhavo.

349. 372. Ñera vidhavādito (758-9).

Tasmā **vidhavādito** **ñerapaccayo** hoti vā "tass' āpaccam" icc' etasmim atthe.

Vidhavāya apaccam vedhavero (Khu. vi, 327), vidhavāya apaccam vā. Bandhukiyā apaccam bandhukero, bandhukiyā apaccam vā. Samaṇassa apaccam sāmaṇero (Vin. ii, 160; iii, 116), samaṇassa apaccam vā. Evaṃ sāmaṇerī (Vin. ii, 160, 458), sāmaṇeram, nāḷikero, nāḷikerī, nāḷikeram.

After "Vidhavā" and others, there is "ñera".

After "Vidhavā" and others, there is the suffix "ñera" in this meaning: The offspring of him.

The offspring (apaccam) of a widow (vidhavāya) (is called) son of a widow (vedhavero). The offspring (apaccam) of a woman that goes to a lover (bandhukiyā) (is called) son of a woman that goes to a lover (bandhukero). The offspring (apaccam) of monk (samaṇassa) (is called) a novice (sāmaṇero). Likewise, female novice (sāmaṇerī), (sāmaṇeram); coconut tree (nāḷikero), (nāḷikerī), (nāḷikeram).

Comment [UN93]: please explain what it means in the neuter.

350. 373. Yena vā saṃsaṭṭham tarati carati vahati ñiko (764).

Yena vā saṃsaṭṭham, yena vā tarati, yena vā carati, yena vā vahati icc' etesv atthesu **ñikapaccayo** hoti vā.

Tilena saṃsaṭṭham bhojanam telikam, tilena saṃsaṭṭham vā. Evaṃ goḷikam, ghātikam.

Nāvāya taratī ti nāviko (Khu. vi, 79), nāvāya tarati vā. Evaṃ oḷumpiko.

Sakaṭena caratī ti sākaṭiko (S. i, 56), sakaṭena carati vā. Evaṃ pattiko (D. i, 47), daṇḍiko, dhammiko (D. i, 80; M. ii, 262; Khu. ii, 273), pādiko.

Sisena vahatī ti sisiko, sisena vahati vā. Amsena vahatī ti amsiko, amsena vahati vā. Evaṃ khandhiko, aṅguliko.

Vā ti vikappanatthena aññesu pi **ṇikapaccayo** hoti. Rājagahe vasatī ti rājagahiko, rājagahe vasati vā. Rājagahe jāto rājagahiko, rājagahe jāto vā. Evaṃ māgadhamiko (M. i, 287), sāvatthiko, kapilavatthiko, pāṭaliputtiko, vesālīko (Vin. i, 27; A. iii, 47).

There is "ṇika" (in these meanings:) mixed with that, he crosses by that, he goes by that, he carries by that.

There is the suffix "ṇika" in these meanings: mixed with that, he crosses by that, he goes by that, he carries by that.

Food (bhojanam) mixed (saṃsaṭṭham) with sesamum seed (tilena) (is called) (food) mixed with sesamum seeds (telikam). Food (bhojanam) mixed (saṃsaṭṭham) with molasses (guḷena) (is called) (food) mixed with molasses (golīkam). Food (bhojanam) mixed (saṃsaṭṭham) with ghee (ghatena) (is called) (food) mixed with ghee (ghāṭikam).

He crosses (tarati) by boat (nāvāya) (is called) a sailor (nāviko). He crosses (tarati) by raft (uḷumpena) (is called) a rafter (oḷumpiko).

He goes (carati) by cart (sakaṭena) (is called) a carter (sākaṭiko). He goes (carati) by foot (pattena) (is called) a pedestrian (pattiko). He goes (carati) by stick (daṇḍena) (is called) a man that goes by a stick (daṇḍiko). He goes/lives (carati) by the Dhamma (Dhammena) (is called) a man that lives by the Dhamma (Dhammiko). He goes (carati) by foot (padena) (is called) a pedestrian (pādiko).

He carries (vahati) with the head (sīsena) (is called) a man that carries (something) with his head (sīsiko). He carries (vahati) with the shoulder (aṃsena) (is called) a man that carries (something) with his shoulder (aṃsiko). He carries (vahati) with the shoulder (khandhena) (is called) a man that carries (something) with his shoulder (khandiko). He carries (vahati) with the fingers (aṅgulīhi) (is called) a man that carries (something) with his fingers (aṅguliko).

"Vā" is for extending the uses, in other senses also there is the suffix "ṇika". He lives (vasati) in Rājagaha (Rājagahe) (is called) a resident of Rājagaha (Rājagahiko). Born (jāto) in Rājagaha (Rājagahe) (is called) a man that was born in Rājagaha (Rājagahiko). Likewise, he lives (vasati) in Magadha (Magadhe) (is called) a resident of Magadha (Māgadiko), a resident of Sāvatthī (Sāvatthiko), a resident of Kapilavatthu (Kapilavatthiko), a resident of Pāṭaliputta (Pāṭaliputtiko), a resident of Vesālī (Vesālīko).

351. 374. Tam adhīte tena-katādi sannidhāna-niyoga-sippa-bhaṇḍa-jīvikatthesu ca (764).

Tam adhīte, tena katādi-atthe, tamhi sannidhānā, tattha niyutto, tam assa sippaṃ, tam assa bhaṇḍaṃ, tam assa jīvikaṃ icc' etesv atthesu ca **ṇikapaccayo** hoti vā.

Vinayam adhīte Venayiko (Vin. i, 3), Vinayam adhīte vā. Evaṃ Suttantiko (Vin. i, 244), Ābhidhammiko (AbhA. i, 12), Veyyākaraṇiko.

Kāyena kataṃ kammaṃ kāyikaṃ (Abh. ii, 255), kāyena kataṃ kammaṃ vā. Evaṃ vācasikaṃ (Abh. ii, 255), mānasikaṃ.

Sarīre sannidhānā vedanā sārīrikā (M. i, 13, 300), sarīre sannidhānā vā. Evaṃ mānasikā.

Dvāre niyutto dovāriko (Khu. iii, 351), dvāre niyutto vā. Evaṃ bhaṇḍāgāriko (VinA. i, 310), nāgariko, nāvakammiko.

Vīṇā assa sippaṃ veṇiko, vīṇā assa sippaṃ vā. Evaṃ pāṇaviko, modīṅgiko, vaṃsiko.

Gandho assa bhaṇḍaṃ gandhiko (Khu. iii, 421), gandho assa bhaṇḍaṃ vā. Evaṃ teliko (Khu. iii, 421), goḷiko.

Urabbhaṃ hantvā jīvati ti orabbhiko (M. ii, 6; A. i, 528; ii, 267), urabbhaṃ hantvā jīvati vā. Magaṃ hantvā jīvati ti māgaviko (M. ii, 6; A. i, 528; ii, 267), magaṃ hantvā jīvati vā. Evaṃ sokariko (M. ii, 6; A. i, 528; ii, 267), sākuṇiko (M. ii, 6; A. i, 528; ii, 267).

Ādiggahaṇena aññatthā pi **ṇikapaccayo** yojetabbo. Jālena hato jāliko, jālena hato vā.

Suttena bandho suttiko, suttena bandho vā.

Cāpo assa āvudho cāpiko, cāpo assa āvudho vā. Evaṃ tomariko, muggariko, mosaliko.

Vāto assa ābādho vātiko, vāto assa ābādho vā. Evaṃ semhiko, pittiko.

Buddhe pasanno buddhiko, buddhe pasanno vā. Evaṃ dhammiko (Khu. i, 25), saṃghiko.

Buddhassa santakaṃ buddhikaṃ, buddhassa santakaṃ vā. Evaṃ dhammikaṃ, saṃghikaṃ (Vin. ii, 58, 202).

Vatthena kītaṃ bhaṇḍaṃ vatthikaṃ, vatthena kītaṃ bhaṇḍaṃ vā. Evaṃ kumbhikaṃ, phālikaṃ, kiṃkaṇikaṃ, sovaṇṇikaṃ.

Kumbho assa parimāṇaṃ kumbhikaṃ, kumbho assa parimāṇaṃ vā.

Kumbhassa rāsi kumbhikaṃ, kumbhassa rāsi vā.

Kumbhaṃ arahatī ti kumbhiko, kumbhaṃ arahati vā.

Akkhena dibbatī ti akkhiko, akkhena dibbati vā. Evaṃ sālākiko, tindukiko ambaphaliko, kapiṭṭhaphaliko, nālīkeriko icc' evamādi.

Optionally, he learns that, made by that, etc., and in the meaning of staying in, engaged in, skill, merchandise, livelihood.

Optionally, he learns that, in the meaning of made by that, etc., and in these meanings: staying in, engaged there, that is his skill, that is his merchandise, that is his livelihood, there is the suffix "ṇika".

He learns (adhīte) Vinaya (Vinayaṃ) (is called) a person that learns Vinaya (Venayiko). Likewise, he learns (adhīte) Suttanta (Suttantaṃ) (is called) a person that learns Suttanta (Suttantiko). He learns (adhīte) Abhidhamma (Abhidhammaṃ) (is called) a person that learns Abhidhamma (Ābhidhammiko). He learns (adhīte) grammar (byākaraṇaṃ) (is called) a person that learns grammar (Veyyākaraṇiko).

An action (kammaṃ) done (kataṃ) by the body (kāyena) (is called) bodily (action) (kāyikaṃ). Likewise, an action (kammaṃ) done (kataṃ) by the speech (vacasā) (is called) verbal (action) (vācasikaṃ); an action (kammaṃ) done (kataṃ) by the mind (manasā) (is called) mental (action) (mānasikaṃ).

A feeling (vedanā) located (sannidhānā) in the body (sarīre) (is called) bodily (feeling) (sārīrikā). Likewise, a feeling (vedanā) located (sannidhānā) in the mind (manasi) (is called) a mental (feeling) (mānasikā).

Engaged (niyutto) at the door (dvāre) (is called) a gatekeeper (dovāriko). Likewise, engaged (niyutto) in the property (bhaṇḍāgāre) (is called) a treasurer (bhaṇḍāgāriko); engaged (niyutto) in the city (nagare) (is called) a citizen (nāgariko), engaged (niyutto) in new work (navakamme) (is called) a person that is) engaged in new work (nāvakammiko).

Playing the harp (vīṇā) is his (assa) skill (sippaṃ) (is called) a harpist (veṇiko). Likewise, playing the drum (paṇavo) is his (assa) skill (sippaṃ) (is called) a drummer (pāṇaviko); playing the small drum (mudiṅgo) is his

(assa) skill (sippaṃ) (is called) a small drum player (modiṅgiko); playing the flute (vaṃso) is his (assa) skill (sippaṃ) (is called) a flute player (vaṃsiko).

Perfume (gandho) is his (assa) merchandise (bhaṇḍaṃ) (is called) a perfume seller (gandhiko). Likewise, oil (telaṃ) is his (assa) merchandise (bhaṇḍaṃ) (is called) a oil seller (teliko); sugar (guḷaṃ) is his (assa) merchandise (bhaṇḍaṃ) (is called) a seller of sugar (goḷiko).

Having killed (hantvā) ram (urabbhaṃ) he lives (jīvati), so (iti) (he is called) a dealer or butcher of sheep (orabbhiko). Having killed (hantvā) a beast (magaṃ) he lives (jīvati), so (iti) (he is called) a hunter (māgaviko). Having killed (hantvā) a pig (sūkaraṃ) he lives (jīvati), so (iti) (he is called) a pork butcher (sokariko). Having killed (hantvā) a bird (sakuṇaṃ) he lives (jīvati), so (iti) (he is called) a fowler (sākuṇiko).

By taking "ādi", also in other meanings the suffix "ṇika" can be employed. Killed (hato) by net (jālena) (is called) (one that is) killed by net (jāliko).

Bound (bandho) by string (suttena) (is called) (one that is) bound by string (suttiko).

A bow (cāpo) is his (assa) weapon (āvudho) (is called) an archer (cāpiko). Likewise, a spear (tomaro) is his (assa) weapon (āvudho) (is called) a spearman (tomariko); a club (muggaro) is his (assa) weapon (āvudho) (is called) one whose weapon is a club (muggariko); a pestle (musalo) is his (assa) weapon (āvudho) (is called) one whose weapon is a pestle (mosaliko).

Wind (vāto) is his (assa) disease (ābādho) (he is called) one whose disease is wind (vātiko). Likewise, phlegm (semhaṃ) is his (assa) disease (ābādho) (he is called) one whose disease is phlegm (semhiko); bile (pittaṃ) is his (assa) disease (ābādho) (he is called) one whose disease is bile (pittiko).

Having faith (pasanno) in the Buddha (Buddhe) (he is called) one who has faith in the Buddha (buddhiko). Likewise, having faith (pasanno) in the Dhamma (Dhamme) (he is called) one who has faith in the Dhamma (dhammiko); having faith (pasanno) in the Saṃgha (Saṃghe) (he is called) one who has faith in the Saṃgha (saṃghiko).

Property (santakaṃ) of the Buddha (Buddhassa) (it is called) the property of the Buddha (buddhikaṃ). Likewise, the property (santakaṃ) of the Dhamma (Dhammassa) (it is called) the property of the Dhamma (dhammikaṃ); the property (santakaṃ) of the Saṃgha (Saṃghassa) (it is called) the property of the Saṃgha (saṃghikaṃ).

Comment [UN95]: please check.

Merchandise (bhaṇḍam) bought (kītaṁ) with clothes (vatthena) (it is called) merchandise bought with cloth (vatthikam). Likewise, merchandise (bhaṇḍam) bought (kītaṁ) with a water-pot (kumbham) (it is called) merchandise bought with a water-pot (kumbhikam); merchandise (bhaṇḍam) bought (kītaṁ) with fruit (phalena) (it is called) merchandise bought with fruit (phālikam); merchandise (bhaṇḍam) bought (kītaṁ) with a kind of bell (kiṁkaṇena) (it is called) merchandise bought with a kind of bell (kiṁkaṇikam); merchandise (bhaṇḍam) bought (kītaṁ) with gold (suvaṇṇena) (it is called) merchandise bought with gold (sovaṇṇikam).

Comment [UN94]: What does it mean?

A *kumbha* (kumbho) is its (assa) measure (parimānam) (it is called) something that has a kumbha as its measure (kumbhikam).

A pile (rāsi) of water-pots (kumbhassa) (it is called) a pile of water-pots (kumbhikam).

It is worth (arahati) a *kumbha* (kumbham) (it is called) something that it is worth a *kumbha* (kumbhikam).

He plays (dibbati) with dice (akkhena) (he is called) a dice-player (akkhiko). Likewise, he plays (dibbati) with bamboo sticks (salākehi) (he is called) a bamboo sticks player (sālākiko); he plays (dibbati) with a fig tree (tindukena) (he is called) a person that plays with a fig tree (tindukiko); he plays (dibbati) with mangoes (ambaphalena) (he is called) a person that plays with mangoes (ambaphaliko); he plays (dibbati) with the fruits of the *Kapiṭṭha* tree (kapiṭṭhaphalena) (he is called) a person that plays with the fruits of the *Kapiṭṭha* tree (kapiṭṭhaphaliko); he plays (dibbati) with coconuts (nāḷikerena) (he is called) a person that plays with coconuts (nāḷikeriko); etc.

352. 376. Na rāgā tass' edam aññatthesu ca (765).

Napaccayo hoti vā rāgamhā "tena rattam" icc' etasmim atthe, "tass' edam" aññatthesu ca.

Kasāvena rattam vattham kāsāvam (Khu. i, 14), kasāvena rattam vattham vā. Evaṁ kosumbham, hāliddam (Khu. v, 106), pāṭaṅgam¹¹², rattāṅgam, mañjiṭṭham (M. i, 179), kuṅkumam (DAA. ii, 190).

Sūkarassa idam maṁsam sokaram, sūkarassa idam maṁsam vā. Evaṁ māhimsam (Mhvs. 25-6)

¹¹² Pattaṅgam (Sī).

Udumbarassa avidūre pavattaṃ vimānaṃ odumbaraṃ, udumbarassa avidūre pavattaṃ vimānaṃ vā.

Vidisāya avidūre nivāso vediso (Khu. i, 432), vidisāya avidūre nivāso vā.

Mathurāya jāto māthuro (M. ii, 270), mathurāya jāto vā.

Mathurāya āgato māthuro, mathurāya āgato vā.

Kattikāya niyutto māso Kattiko (VinA. ii, 298, 308), kattikāya niyutto māso vā. Evaṃ Māgasiro (VinA. i, 163), Phusso (VinA. i, 163), Māgho, Phagguno, Citto, Vesākho, Jeṭṭho (VinA. i, 53), Āsaḷho, Sāvaṇo, Bhaddo, Assayujo (Sārattha-Ṭīkā i, 182).

Na vuddhi nīlapītādo, paccaye saṇakārake.

Phakāro phussasaddassa, "siro" ti sirasaṃ vade.

Sikkhānaṃ samūho sikkho, bhikkhānaṃ samūho bhikkho. Evaṃ kāpoto, māyūro, kokilo.

Buddho assa devatā buddho. Evaṃ bhaddo, māro, māhindo, vessavaṇo, yāmo, somo, nārāyaṇo

Samvaccharam adhīte samvaccharo. Evaṃ mohutto, nemitto, aṅgavijjo, veyyākaraṇo (D. i, 82), chando¹¹³, bhāssō¹¹⁴, cando.

Vasādānaṃ visayo deso vāsādo.¹¹⁵ Evaṃ kumbho,¹¹⁶ sākunto, ātisāro.

Udumbarā asmiṃ padese santī ti odumbaro. Sāgarehi nibbatto sāgaro. Sāgalam assa nivāso sāgalo¹¹⁷. Mathurā assa nivāso māthuro. Mathurāya issaro māthuro. Icc' evamādayo yojetabbā.

There is "ṇa" after "rāga", dye, this of him and other meanings.

Optionally, there is the suffix "ṇa" after (words that have the meaning of) "rāga", dye, in the sense of "dyed by that"; "this of him", and in other meanings.

¹¹³ Chandaso (Sī).

¹¹⁴ Bhāso (K).

¹¹⁵ Vāsāto (K).

¹¹⁶ Kunto (Sī).

¹¹⁷ Sākalo (K).

A cloth (vattham) dyed (rattam) with orange color (kasāvena) (it is called) a cloth dyed with orange color (kāsāvaṃ). Likewise, a cloth (vattham) dyed (rattam) with safflower (kusumbhena) (it is called) a cloth dyed with safflower (kosumbham); a cloth (vattham) dyed (rattam) with turmeric (haliddiyā) (it is called) a cloth dyed with turmeric (hāliddam); (pāṭaṅgam); (rattaṅgam); (mañjiṭṭham); a cloth (vattham) dyed (rattam) with saffron (kuṅkumena) (it is called) a cloth dyed with saffron (kuṅkumam).

Comment [UN96]: please supply the meanings of these.

This flesh (idaṃ maṃsam) is of the pig (sūkarassa) (it is called) flesh of the pig (sokaram). Likewise, this flesh (idaṃ maṃsam) is of the buffalo (mahimsassa) (it is called) flesh of the buffalo (māhimsam).

A mansion (vimānam) situated (pavattam) near (avidūre) the fig tree (udumbarassa)(it is called) a mansion situated near the fig tree (odumbaram).

A dwelling place (nivāso) near (avidūre) the intermediate point of compass (vidisāya) (it is called) a dwelling place near the intermediate point of compass (vediso).

Born (jāto) in Mathura (Mathurāya) (he is called) one born in Mathura (māthuro).

Came (āgato) from Mathura (Mathurāya) (he is called) one who came from Mathura (māthuro).

A month (māso) in conjunction (niyutto) with the constellation *Kattikā* (Kattikāya) (it is called) *Kattiko*. Likewise, a month (māso) in conjunction (niyutto) with the constellation *Magasira* (Magasirena) (it is called) *Māgasīro*; a month (māso) in conjunction (niyutto) with the constellation *Phussa* (Phussena) (it is called) *Phusso*; a month (māso) in conjunction (niyutto) with the constellation *Magha* (Maghena) (it is called) *Māgho*; a month (māso) in conjunction (niyutto) with the constellation *Phaggunī* (Phaggunīyā) (it is called) *Phagguno*; a month (māso) in conjunction (niyutto) with the constellation *Citta* (Cittena) (it is called) *Citto*; a month (māso) in conjunction (niyutto) with the constellation *Visākhā* (Visākhāya) (it is called) *Vesākho*; a month (māso) in conjunction (niyutto) with the constellation *Jeṭṭhā* (Jeṭṭhāya) (it is called) *Jeṭṭho*; a month (māso) in conjunction (niyutto) with the constellation *Āsaḷhī* (Āsaḷhiyā) (it is called) *Āsaḷho*; a month (māso) in conjunction (niyutto) with the constellation *Savaṇa* (Savaṇena) (it is called) *Sāvaṇo*; a month (māso) in conjunction (niyutto) with the constellation *Bhadda* (Bhaddena) (it is called) *Bhaddo*; a month (māso) in conjunction (niyutto) with the constellation *Assayuja* (Assayujena) (it is called) *Assayujo*.

When there is a suffix with the indicatory letter "ṇ" (paccaye saṇakāraṇe), there is no (na) strengthening (vuddhi) of (1) "nīla", blue, "pīta", yellow, and others (nīla-pītādo), of (2) the vowel (u) of the word "phussa", and one should not say (na vade) "sirasa" (sirasam) of "siro" (as in Māgasiro).

A collection (samūho) of trainings (sikkhānaṃ) (it is called) a collection of trainings (sikkho). A collection (samūho) of alms food (bhikkhānaṃ) (it is called) a collection of alms food (bhikkho). Likewise, a collection (samūho) of pigeons (kapotānaṃ) (it is called) a collection of pigeons (kāpoto); a collection (samūho) of peacocks (mayūrānaṃ) (it is called) a collection of peacocks (māyūro); a collection (samūho) of cuckoos (kokilānaṃ) (it is called) a collection of cuckoos (kokilo).

His (assa) deity (devatā) is the Buddha (Buddha), (he is called) one whose deity is the Buddha (Buddho). Likewise, his (assa) deity (devatā) is Bhadda (Bhaddo), (he is called) one whose deity is Bhadda (Bhaddo); his (assa) deity (devatā) is Māra (Māro), (he is called) one whose deity is Māra (Māro); his (assa) deity (devatā) is Mahinda (Mahindo), (he is called) one whose deity is Mahindo (Māhindo); his (assa) deity (devatā) is Vessavaṇa (Vessavaṇo), (he is called) one whose deity is Mahindo (Vessavaṇo); his (assa) deity (devatā) is Yama (Yamo), (he is called) one whose deity is Yama (Yāmo); his (assa) deity (devatā) is Soma (Somo), (he is called) one whose deity is Soma (Somo); his (assa) deity (devatā) is Nārāyaṇa (Nārāyaṇo), (he is called) one whose deity is Nārāyaṇa (Nārāyaṇo).

He learns (adhīte) for a year (saṃvaccharaṃ), (he is called) one who learns for a year (saṃvaccharo). Likewise, he learns (adhīte) for a moment (muhuttaṃ), (he is called) one who learns for a moment (mohutto); he learns (adhīte) marks (nimittaṃ), (he is called) one who learns marks (nemitto); he learns (adhīte) the science of parts (aṅgavijjāṃ), (he is called) one who learns the science of parts (aṅgavijjo); he learns (adhīte) grammar (byākaraṇaṃ), (he is called) a grammarian (veyyākaraṇo); he learns (adhīte) prosody (chandaṃ), (he is called) a prosodist (chando); he learns (adhīte) the book named Bhāssa (Bhāssō), (he is called) one who learns the book named Bhāssa (Bhāssō); he learns (adhīte) the book named Canda (Cando), (he is called) one who learns the book named Canda (Cando).

Comment [UN97]: please check.

Comment [UN98]: please check.

A region (deso) that is the domain (visayo) of lions (vasādānaṃ), (it is called) a region that is the domain of lions (vāsādo). Likewise, (kumbho); (sākunto); (ātisāro).

Comment [UN99]: Please supply meanings.

There are (santi) fig trees (udumbarā) in this region (asmiṃ padese), so (iti) (it is called) a region where there are fig trees (odumbaro). Made (nibbatto)

by princes (sāgarehi), (it is called) ocean (sāgaro). His (assa) dwelling place (nivāso) is Sāgala (Sāgalaṃ), (he is called) a person whose dwelling place is Sāgala (Sāgalo). His (assa) dwelling place (nivāso) is Mathurā (Mathurā), (he is called) a person whose dwelling place is Mathurā (Māthuro). The lord (issaro) of Mathurā (Mathurāya), (he is called) a person that is the lord of Mathurā (Māthuro).

353. 378. Jātādīnam im'-iyā ca (767).

Jāta icc' evamādīnam atthe **ima-iyapaccayā** honti.

Pacchā jāto pacchimo (D. i, 225). Evaṃ antimo (Khu. iv, 4), majjhimo (D. i, 225), purimo (D. i, 225), uparimo (Khu. iv, 4), heṭṭhimo (Khu. ix, 120), gopphimo¹¹⁸ (VinA. ii, 202), bodhisattajātiyā jāto bodhisattajātiyo. Evaṃ assajātiyo, hatthijātiyo, manussajātiyo.

Ādiggahaṇena niyuttatthādito pi tadassatthādito pi **ima iya ika** icc' ete paccayā honti¹¹⁹. Ante niyutto antimo. Evaṃ antiyo, antiko.

Putto assa atthi, tasmim vā vijjatī ti puttimo. Evaṃ puttiyo, puttiko; kappimo, kappiyo (Khu. vii, 261), kappiko.

Caggahaṇena kiyapaccayo hoti niyuttatthe. Jātiyaṃ niyutto jātikiyo, andhe niyutto andhakiyo, jātiyā andho jaccandho (D. ii, 262), jaccandhe niyutto jaccandhakiyo.

Also there are "ima" and "iya" (in the meaning) of "jāta", born, etc.

In the meaning of "jāta", born, etc., there are the suffixes "ima" and "iya".

Born (jāto) after (pacchā), (he is called) someone that was born after (pacchimo). Likewise, born (jāto) last (ante), (he is called) someone that was born last (antimo); born (jāto) in the middle (majjhe), (he is called) someone that was born in the middle (majjhimo); born (jāto) earlier (pure), (he is called) someone that was born earlier (purimo); born (jāto) above (upari), (he is called) someone that was born above (uparimo); born (jāto) below (heṭṭhā), (he is called) someone that was born below (heṭṭhimo); born (jāto) in the ankle (gupphe), (he is called) something that was born in the ankle (gopphimo); born (jāto) in the family of Bodhisattas (bodhisattajātiyā), (he is called) someone that was born in the family of Bodhisattas

¹¹⁸ Goppimo (Si).

¹¹⁹ Ādiggahaṇena tattha niyutto, tad assa atthi, tattha bhavoti ādisv api ima-iyapaccayā honti. Casaddena ikappaccayo ca (Rū).

(Bodhisattajātiyo). Likewise, born (jāto) in the species of horses (assajātiyā), (it is called) a horse (assajātiyo); born (jāto) in the species of elephants (hatthijātiyā), (it is called) an elephant (hatthijātiyo); born (jāto) in the species of humans (manussajātiyā), (he is called) a human (manussajātiyo).

By taking "ādi", there are also the suffixes "ima", "iya" and "ika", in the meaning of engaged and others, and in the meaning of "there is this of him", and others. Engaged (niyutto) at the end (ante), (it is called) something or someone engaged at the end (antimo, antiyo, antiko).

There is (atthi) a son (putto) of him (assa) or (vā) a son (putto) exists (vijjati) in him (tasmim), (he is called) a person that has sons (puttimo, puttiyo, puttiko). Likewise, there is (atthi) a thought (kappa) of him (assa) or (vā) a thought (kappa) exists (vijjati) in him (tasmim), (he is called) a person that has a thought (kappino, kappiyo, kappiko).

By taking "ca", there is the suffix "kiya" in the meaning of engaged. Engaged (niyutto) in birth (jātiyam), (he is called) someone engaged in birth (jātikīyo); engaged (niyutto) in darkness (andhe), (he is called) a blind person (andhakiyo); blind (andho) by birth (jātiyā), (he is called) someone who is blind by birth (jaccandho); engaged (niyutto) in being born blind (jaccandhe), (he is called) someone who is born blind (jaccandhakiyo).

354. 379. Samūhatthe kaṇ-ṇā (770)¹²⁰.

Samūhatthe **kaṇ-ṇā** icc' ete paccayā honti.

Rājaputtānaṃ samūho rājaputtako. Evaṃ rājaputto, mānussako, mānusso, māyūraḥ, māyūro, māhimsako, māhimso¹²¹.

In the meaning of collection there is "kaṇ" and "ṇa".

In the meaning of collection, there are the suffixes "kaṇ" and "ṇa".

A collection (samūho) of princes (rājaputtānaṃ), (it is called) a collection of princes (rājaputtako, rājaputto). Likewise, a collection (samūho) of humans (manussānaṃ), (it is called) a collection of humans (mānussako, mānusso); a collection (samūho) of peacocks (mayūrānaṃ), (it is called) a collection of peacocks (māyūraḥ, māyūro); a collection (samūho) of buffalo (mahimsānaṃ), (it is called) a collection of buffalo (māhimsako, māhimso).

¹²⁰ Kaṇ ṇā ca (Sī).

¹²¹ Māhisako, māhiso (Sī).

355. 380. Gāma-jana-bandhu-sahāyādīhi tā (771).

Gāma jana bandhu sahāya icc' evamādīhi **tā**paccayo hoti samūhatthe.

Gāmānaṃ samūho gāmatā. Evaṃ janatā (Khu. ii, 174; BuA. 228), bandhutā, sahāyatā, nagaratā¹²².

Also there is "tā" after "gāma", village, "jana", people, "bandhu", relation, and "sahāya", friend, and others.

In the meaning of collection, there is the suffix "tā" after "gāma", village, "jana", people, "bandhu", relation, "sahāya", friend, and others.

A collection (samūho) of villages (gāmānaṃ), (it is called) a collection of villages (gāmatā). Likewise, a collection (samūho) of people (janānaṃ), (it is called) a collection of people (janatā); a collection (samūho) of relatives (bandhūnaṃ), (it is called) a collection of relatives (bandhutā); a collection (samūho) of friends (sahāyānaṃ), (it is called) a collection of friends (sahāyatā); a collection (samūho) of cities (nagarānaṃ), (it is called) a collection of cities (nagaratā).

356. 381. Tad assa ṭhānaṃ iyo¹²³ ca (773)¹²⁴.

"Tad assa ṭhānaṃ" icc etasmiṃ atthe **iyapaccayo** hoti.

Madanassa ṭhānaṃ madaniyaṃ (A. ii, 60), bandhanassa ṭhānaṃ bandhaniyaṃ (A. ii, 60), mucchanassa ṭhānaṃ mucchaniyaṃ (A. ii, 60). Evaṃ rajaniyaṃ, kamaniyaṃ (A. ii, 60), gamaniyaṃ, dussaniyaṃ (Khu. iii, 74), dassaniyaṃ (D. i, 44).

Also there is "iya" in this is its cause.

In this meaning: "this is its cause", there is the suffix "iya".

The cause (ṭhānaṃ) of intoxication (madanassa), (it is called) the cause of intoxication, for example, the liquor (madaniyaṃ); the cause (ṭhānaṃ) of imprisonment (bandhanassa), (it is called) the cause of imprisonment

¹²² Nāgaratā (Sī).

¹²³ Miyo (Sī).

¹²⁴ Madaniyanti karaṇe 'dhikaraṇe vā anīyena siddhaṃ (Mog. iv, 69). Madaniyādippasiddhiyā Kaccāyanena "tad assa ṭhānamīyo cā" ti suttitaṃ, tam iha karaṇe 'dhikaraṇe vā anīyena siddhanti āha madaniyanticcādi (Mog. pañcika iv, 69).

(bandhaniyaṃ); the cause (thānaṃ) of fainting (mucchanassa), (it is called) the cause of fainting (mucchaniyaṃ). Likewise, the cause (thānaṃ) of attachment (rajanānaṃ), (it is called) the cause of attachment, beauty (rajanīyaṃ); the cause (thānaṃ) of liking (kamanassa), (it is called) the cause of liking (kamanīyaṃ); the cause (thānaṃ) of going (gamanassa), (it is called) the cause of going (gamanīyaṃ); the cause (thānaṃ) of corruption (dussanassa), (it is called) the cause of corruption (dussanīyaṃ); the cause (thānaṃ) of seeing (dassanassa), (it is called) the cause of seeing (dassanīyaṃ).

357. 382. Upamatth' āyitattaṃ (777).

Upamatthe **āyitattapaccayo** hoti.

Dhūmo viya dissati aduṃ vanaṃ¹²⁵ tad idaṃ dhūmāyitattaṃ (S. i, 222-3),
timiraṃ viya dissati aduṃ vanaṃ tad idaṃ timirāyitattaṃ (S. i, 222-3).

In the meaning of comparison there is "āyitatta".

In the meaning of comparison there is the suffix "āyitatta".

This forest (aduṃ vanaṃ) seems (dissati) like (viya) smoke (dhūmo), (it is called) something that appears like smoke (dhūmāyitattaṃ); this forest (aduṃ vanaṃ) seems (dissati) like (viya) darkness (timiraṃ), (it is called) something that appears like darkness (timirāyitattaṃ).

358. 383. Tannissitatthe lo (778).

"Tannissitatthe, tad assa thānaṃ" icc' etasmiṃ atthe ca **lapaccayo** hoti.

Duṭṭhu nissitaṃ duṭṭhullaṃ (Vin. i, 24), vedaṃ nissitaṃ vedallaṃ (A. i, 417),
duṭṭhu thānaṃ duṭṭhullaṃ (Vin. i, 24), vedassa thānaṃ vedallaṃ (A. i, 417).

There is "la" in the meaning of depending on that.

There is the suffix "la" in the meaning of depending on that and in the meaning of "this is its cause".

Depending on (nissitaṃ) something bad (duṭṭhu), (it is called) a grave offense (duṭṭhullaṃ); depending on (nissitaṃ) knowledge (vedaṃ), (it is called) something that depends on knowledge; bad (duṭṭhu) place (thānaṃ),

¹²⁵ Thānaṃ (Sī).

(it is called) a bad place (duṭṭhullam); place (thānam) of knowledge (vedassa), (it is called) a place of knowledge (vedallam).

359. 384. Ālu tabbahule (779).

Ālupaccayo hoti tabbahulatthe.

Abhijjhā assa pakati abhijjhālu (M. i, 21; Khu. i, 256), abhijjhā assa bahulā vā abhijjhālu (M. i, 21; Khu. i, 256). Evaṃ sītālu, dhajālu (JA. ii, 302), dayālu (DA. i, 178).

There is "ālu" (in the meaning of) abundance.

There is the suffix "ālu" in the meaning of abundance.

His (assa) nature (pakati) is covetousness (abhijjhā), (he is called) a covetous person (abhijjhālu) or (vā) much (bahulā) covetousness (abhijjhā) of him (assa), (he is called) a covetous person (abhijjhālu). Likewise, a person that has much coolness (sītālu); something that has many flags (dhajālu); a person that has much compassion (dayālu).

360. 387. Ñya-tta-tā bhāve tu (780).

Ñya-tta-tā icc' ete paccayā honti bhāvatthe.

Alasassa bhāvo ālasyam (A. iii, 364), arogassa bhāvo ārogyam (D. i, 69). Paṃsukūlikassa bhāvo paṃsukūlikattam (A. i, 40), anodarikassa bhāvo anodarikattam (A. ii, 105). Saṅgaṇikārāmassa bhāvo saṅgaṇikārāmatā (A. ii, 102, 273), niddārāmassa bhāvo niddārāmatā (A. ii, 102, 273).

Tuggahaṇena tṇapaccaya hoti. Puthujjanattanam, vedanattanam.

There are "nya", "tta" and "tā" in state.

There are the suffixes "nya", "tta" and "tā" in the the meaning of state.

The state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyam); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyam). The state (bhāvo) of a person who wears a rags robe (paṃsukūlikassa), (it is called) the state of a person who wears a rags robe (paṃsukūlikattam); the state (bhāvo) of a person who is not greedy in eating (anodarikassa), (it is called) the state of a person who is not greedy in eating (anodarikattam). The state (bhāvo) of a person that takes delight in society

(saṅgaṇikārāmassa), (it is called) the state of a person that takes delight in society (saṅgaṇikārāmatā); the state (bhāvo) of a person who takes delight in sleeping (niddārāmassa), (it is called) the state of a person who takes delight in sleeping (niddārāmatā).

By taking "tu", there is the suffix "ttana". The state of being (bhāvo) a worldling (puthujjanassa), (it is called) the state of being a worldling (puthujjanattanam); the state (bhāvo) of feeling (vedanāya), (it is called) the state of feeling (vedanattanam).

361. 388. Na visamādīhi (781).

Napaccayo hoti **visamādīhi** "tassa bhāvo" icc' etasmim atthe.

Visamassa bhāvo vesaman, sucissa bhāvo socam.

There is "na" after "visama", uneven, and others.

There is the suffix "na" after "visama", uneven, and others in the meaning of "the state of that".

The state (bhāvo) of uneven (visamassa), (it is called) unevenness (vesaman); the state (bhāvo) of pure (sucissa), (it is called) purity (socam).

362. 389. Ramaṇīyādito kaṇ (782).

Ramaṇīya icc' evamādito **kaṇ**paccayo hoti "tassa bhāvo" icc' etasmim atthe.

Ramaṇīyassa bhāvo rāmaṇīyakam (Khu. i, 27; Khu. vii, 97), manūñṇassa bhāvo mānuñṇakam.

There is "kaṇ" after "ramaṇīya", delightful, and others.

There is the suffix "kaṇ" after "ramaṇīya", delightful and others in the meaning of "state of that".

The state (bhāvo) of being delightful (ramaṇīyassa), (it is called) delightfulness (rāmaṇīyakam); the state (bhāvo) of being delightful (manūñṇassa), (it is called) delightfulness (mānuñṇakam).

363. 390. Visese tara-tam'-isik'-iy'-iṭṭhā (786).

Visesatthe **tara tama isika iya iṭṭha** icc' ete paccayā honti.

Sabbe ime pāpā, ayam imesaṃ visesena pāpo ti pāpataro (JA. i, 174). Evaṃ pāpatamo, pāpisiko¹²⁶, pāpiyo (Khu. i, 24; JA. i, 174), pāpiṭṭho.

In distinction there are "tara", "tama", "isika", "iya", "iṭṭha".

In the meaning of distinction, there are the suffixes "tara", "tama", "isika", "iya", "iṭṭha".

All (sabbe) these (ime) are evil (pāpā), this (ayam) of them (imesaṃ) is specially (visesena) evil (pāpo), so (iti) (he is called) the evilest (pāpataro, pāpatamo, pāpisiko, pāpiyo, pāpiṭṭho).

364. 398. Tad ass' atthi ti vī ca (787).

"Tad ass' atthi" icc' etasmim atthe **vī**paccayo hoti.

Medhā yassa atthi, tasmim vā vijjatī ti medhāvī (Vin. ii, 17; iii, 10). Evaṃ māyāvī (M. i, 143).

Caggahaṇena sopaccayo hoti. Sumedhā yassa atthi, tasmim vā vijjatī ti sumedhaso (A. i, 381).

There is "vī" in "this of him exists".

There is the suffix "vī" in the meaning of "this of him there is".

Wisdom (medhā) of him (yassa) there is (atthi) or (vā) it exists (vijjatī) in him (tasmim), so (iti) (he is called) wise (medhāvī). Likewise, deceit (māyā) of him (yassa) there is (atthi) or (vā) it exists (vijjatī) in him (tasmim), so (iti) (he is called) a deceitful person (māyāvī).

By taking "ca" there is the suffix "so". Good wisdom (sumedhā) of him (yassa) there is (atthi) or (vā) it exists (vijjatī) in him (tasmim), so (iti) (he is called) a wise person (sumedhaso).

365. 399. Tapādito sī (789).

Tapādito **sī**paccayo hoti "tad ass' atthi" icc' etasmim atthe.

¹²⁶ Pāpissiko (Sī).

Tapo yassa atthi, tasmim̐ vā vijjatī ti tapassī (Vin. i, 3). Evam̐ yasassī (D. i, 45), tejassī (Khu. v, 73).

There is "sī" after "tapa", austerity, and others.

There is the suffix "sī" after "tapa", austerity, and others in the the meaning of "this of him there is".

Austerity (tapo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a ascetic person (tapassī). Likewise, fame (yaso) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a famous person yasassī; power (tejo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a powerful person (tejassī).

366. 400. Daṇḍādito ika-ī (790).

Daṇḍādito **ika ī** icc' ete paccayā honti "tad ass' atthi" icc' etasmim̐ atthe.

Daṇḍo yassa atthi, tasmim̐ vā vijjatī ti daṇḍiko, daṇḍī. Evam̐ māliko, māli.

There are "ika" and "ī" after "daṇḍa", stick, and others.

There are the suffixes "ika" and "ī" after "daṇḍa", stick, and others in the the meaning of "this of him there is".

A stick (daṇḍo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a person who has a stick (daṇḍiko, daṇḍī). Likewise, a garland (mālā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim̐), so (iti) (he is called) a person who has a garland (māliko, māli).

367. 401. Madhvādito ro (791).

Madhu icc' evamādito **rapaccayo** hoti "tad ass' atthi" icc' etasmim̐ atthe.

Madhu yassa atthi, tasmim̐ vā vijjatī ti madhuro (Vin.A. ii, 10). Evam̐ kuṇjaro (Khu. ii, 5), muggaro (PvA. 4), mukharo (M. i, 38), susiro (MA. ii, 200), (sīsaro, sukarō, suṅkarō)¹²⁷, subharo (Vin.A. i, 186), suciro, ruciro (Khu. ii, 5).

¹²⁷ Ime payogā sīhaḷapothhakesu natthi.

There is "ra" after "madhu", honey, and others.

There is the suffix "ra" after "madhu", sweet and others in the meaning of "this of him there is".

Sweet (madhu) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (iti) (it is called) something sweet (madhuro). Likewise, a big jaw (kuñjo) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (iti) (it is called) an elephant (kuñjaro); green peas (muggā) of him (yassa) there are (santi) or (vā) they exist (vijjanti) in him (tasmim), so (iti) (he is called) a person that has green peas (muggaro); mouth (mukhaṃ) yassa (of him) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a talkative person (mukharo); a hole (susī) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (it is called) something that has a hole (susiro); one that has a head (sīsaro); one who has arrows (sukaro); one who has tax (suñkaro); luck (subhaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) one who is lucky (subharo); pure (suci) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a pure person (suciro); radiance (ruci) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has radiance (ruciro).

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368. 402. Guṇādito vantu (792).

Guṇa icc' evamādisto **vantupaccayo** honti "tad ass' atthi" icc' etasmim atthe.

Guṇo yassa atthi, tasmim vā vijjatī ti guṇavā. Evaṃ yasavā, dhanavā, paññavā (M. ii, 19), balavā (D. ii, 203), bhagavā (Vin. i, 1).

There is "vantu" after "guṇa", quality, and others.

There is the suffix "vantu" after "guṇa", quality, and others in the meaning of "this of him there is".

Virtue (guṇo) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a virtuous person (guṇavā). Likewise, fame (yaso) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a famous person (yasavā); wealth (dhanam) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a rich person (dhanavā); wisdom (paññā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (paññavā); strength (balaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a strong person (balavā);

luck (bhagam) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) the fortunate one (bhagavā).

369. 403. Satyādīhi mantu (793).

Sati icc' evamādīhi **mantu**paccayo hoti "tad ass' atthi" icc' etasmim atthe.

Sati yassa atthi, tasmim vā vijjatī ti satimā (M. i, 70). Evam jutimā (Khu. i, 355), rucimā, thutimā, dhitimā (S. i, 170), matimā (SnA. i, 102), bhānumā (S. i, 197).

There is "mantu" after "sati", mindful, and others.

There is the suffix "mantu" after "sati", mindfulness, and others in the meaning of "this of him there is".

Mindfulness (sati) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a mindful person (satimā). Likewise, brightness (juti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a bright person (jutimā); radiance (juti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has radiance (rucimā); praise (thuti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who has praise (thutimā); courage (dhiti) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a courageous person (dhitimā); wisdom (mati) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (matimā); light (bhānu) of it (yassa) there is (atthi) or (vā) it exists (vijjati) in it (tasmim), so (iti) (it is called) the sun (bhānumā).

370. 405. Saddhādito ña (795).

Saddhā icc' evamādito **ñap**paccayo hoti "tad ass' atthi" icc' etasmim atthe.

Saddhā yassa atthi, tasmim vā vijjatī ti saddho (A. i, 148). Evam pañño (Khu. i, 64), amaccharo.

There is "ña" after "saddhā", confidence, and others.

There is the suffix "ña" after "saddhā", confidence, and others in the meaning of "this of him there is".

Confidence (saddhā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a faithful person (saddho). Likewise, wisdom (paññā) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a wise person (pañño); no avarice (amaccharaṃ) of him (yassa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) a person who is not avaricious (amaccharo).

371. 404. Āyuss' ukār' āsa mantumhi (797).

Āyussa anto ukāro asādeso hoti mantumhi paccaye pare.

Āyu assa atthi, tasmim vā vijjatī ti āyasmā (A. i, 361).

When "mantu" follows there is "asa" of the "u" of "āyu".

When the suffix "mantu" follows, the "u" that is the end of "āyu" is changed to "asa".

Long life (āyu) of him (assa) there is (atthi) or (vā) it exists (vijjati) in him (tasmim), so (iti) (he is called) one who has long life (āyasmā).

372. 385. Tappakativacane mayo (798).

Tappakativacanathe mayapaccayo hoti.

Suvaṇṇena pakataṃ kammaṃ sovaṇṇamayam (D. ii, 148). Evaṃ rūpiyamayaṃ (D. ii, 148), jatumayaṃ, rajatamayam (Khu. iii, 2), iṭṭhakamayam, ayomayaṃ (Khu. i, 383), mattikāmayam (Vin. i, 52), dārumayaṃ (DhA. i, 124), gomayaṃ (D. iii, 33).

There is "maya" in expressing what by that.

There is the suffix "maya" in the meaning of made by that.

Work (kammaṃ) made (pakataṃ) by gold (suvaṇṇena), (it is called) work that is made by gold (sovaṇṇamayam). Likewise, work (kamma) made (pakataṃ) by silver (rūpiyena), (it is called) work made by silver (rūpiyamayaṃ); work (kamma) made (pakataṃ) by lac (jatunā), (it is called) a work made by lac (jatumayaṃ); work (kamma) made (pakataṃ) by silver (rajatena), (it is called) work made by silver (rajatamayam); work (kamma) made (pakataṃ) by brick (iṭṭhakāya), (it is called) a work made by lac (iṭṭhakamayam); work (kamma) made (pakataṃ) by iron (ayasā), (it is called) a work made by lac (ayomayaṃ); work (kamma) made (pakataṃ) by clay

(mattikāya), (it is called) a work made by lac (mattikāmayam); work (kamma) made (pakatam) by wood (dārunā), (it is called) a work made by lac (dārumayam); work (kamma) made (pakatam) by cow (gāvena), (it is called) cow dung (gomayam).

373. 406. Saṅkyāpūraṇe mo (802).

Saṅkyāpūraṇatthe **ma**paccayo hoti.

Pañcannam pūraṇo pañcamo (A. i, 9). Evaṃ sattamo (A. i, 12), aṭṭhamo (A. i, 14), navamo (A. i, 16), dasamo (A. i, 19).

There is "ma" in filling numbers (ordinal numbers).

There is the suffix "ma" in the meaning of filling numbers (ordinal numbers).

The filling (pūraṇo) of five (pañcannam), (it is called) the fifth (pañcamo). Likewise, the filling (pūraṇo) of seven (sattannam), (it is called) the seventh (sattamo); the filling (pūraṇo) of eight (aṭṭhannam), (it is called) the eighth (aṭṭhamo); the filling (pūraṇo) of nine (navannam), (it is called) the ninth (navamo); the filling (pūraṇo) of ten (dasannam), (it is called) the tenth (dasamo).

374. 408. Sa chassa vā (804).

Chassa sakārādeso hoti vā saṅkyāpūraṇatthe.

Channam pūraṇo saṭṭho, chaṭṭho (A. i, 10) vā.

Optionally, there is "sa" of "cha".

Optionally, in ordinal numbers there is substitution of "cha" by "sa".

The filling (pūraṇo) of six (channam), (it is called) the sixth (saṭṭho, chaṭṭho).

375. 412. Ekādito dasass' ī (805).

Ekādito dasassa ante īpaccayo hoti vā saṅkyāpūraṇatthe.

Eko ca dasa ca ekādasa, ekādasannaṃ pūraṇī ekādasī. Pañca ca dasa ca pañcadasa, pañcadasannaṃ pūraṇī pañcadasī (A. i, 142-3). Cattāro ca dasa ca catuddasa, catuddasannaṃ pūraṇī cātuddasī (A. i, 142-3).

Pūraṇeti kimattham? Ekādasa (Abh. ii, 76), pañcadasa.

After "eka", one, and others, there is "ī" of (the end of) "dasa", ten.

Optionally, in the meaning of ordinal numbers, after "eka", one, and others, there is the suffix "ī" at the end of "dasa", ten.

One and (eko ca) ten (dasa ca), (it is called) eleven (ekādasa), the filling (pūraṇī) of eleven (ekādasannaṃ), (it is called) the eleventh (ekādasī). Five and (pañca ca) ten (dasa ca), (it is called) fifteen (pañcadasa), the filling (pūraṇī) of fifteen (pañcadasannaṃ), (it is called) the fifteenth (pañcadasī). Four and (cattāro) ten (dasa ca), (it is called) fourteen (catuddasa), the filling (pūraṇī) of fourteen (catuddasannaṃ), (it is called) the fourteenth (cātuddasī).

Why it is said "pūraṇa", filling? To prevent the operation of this rule when there is not filling (ordinal numbers) such as in the following examples: eleven (ekādasa), fifteen (pañcadasa).

376. 257. Dase so niccaṇ ca (806).

Dasasadde pare niccaṇ **chassa so** hoti.

Soḷasa (Khu. ix, 381).

When there is "dasa", ten, there is always "so" of "cha".

When the word "dasa", ten, is next, there is always "sa" of "cha".

Sixteen (soḷasa).

377. 0. Ante niggahitaṇ ca (807).

Tāsaṃ saṅkyānaṃ ante niggahitāgamo hoti.

Pañcadasiṃ (A. i, 142), cātuddasiṃ (A. i, 142).

At the end there is the *niggahita* (ṃ).

At the end of these numbers the *niggahita* is inserted.

The fifteenth (pañcadasim), the fourteenth (cātuddasim).

378. 414. Ti ca (808).

Tāsam saṅkhyānam ante **ti**kārāgamo hoti.

Vīsati (M. ii, 257), timsati.

And "ti".

At the end of these numbers "ti" is inserted.

Twenty (vīsati), thirty (timsati).

379. 258. La da-rānam (809).

Dakāra-**ra**kārānam saṅkhyānam **la**kārādeso hoti.

Soḷasa (Khu. ix, 381), cattālīsam (A. iii, 22).

There is "la" of "da" and "ra".

There is substitution of the numbers "da" and "ra" by "la".

Sixteen (soḷasa), forty (cattālīsam).

380. 255. Vīsati-dasesu bā dvissa tu (810).

Vīsati dasa icc' etesu dvissa **bā** hoti.

Bāvīsatiṇḍriyāni (Abh. ii, 128), bārasa manussā.

Tuggahaṇena dvissa du-di-doādesā ca honti. Durattam, dirattam (Vin. ii, 28), diguṇam (Vin. iii, 402), dohaḷinī (Khu. vi, 279).

When "visati", twenty, and "dasa", ten, follow, there is "bā" of "dvi".

There is "bā" of "dvi" when "vīsati", twenty, and "dasa", ten, follow.

Twenty two faculties (bāvīsatiṇḍriyāni), twelve (bārasa) human beings (manussā).

By taking "tu", also "dvi", two, is substituted by "du", "di" and "do". Two nights (durattaṃ, dirattaṃ); two layers (diguṇaṃ), a pregnant woman who has some longing (dohaḷinī).

381. 254. Ekādito dassa¹²⁸ ra saṅkyāne (812).

Ekādito dasassa dakārassa rakāro hoti vā saṅkyāne.

Ekārassa, ekādassa; bārassa, dvādassa.

Saṅkyāne ti kimatthaṃ? Dvādasāyatanāni.

In numbers, after "eka", one, and others, there is "ra" of "da".

Optionally, in numbers, after "eka", one, and others, "da" of "dassa" becomes "ra".

Eleven (ekārassa, ekādassa), twelve (bārassa, dvādassa).

What is the purpose of saying "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the compound twelve faculties (dvādasāyatanāni).

382. 259. Aṭṭhādito ca (813).

Aṭṭha icc' evamādito ca **dasasaddassa dakārassa rakārādeso** hoti vā saṅkyāne.

Aṭṭhārassa (Abh. ii, 92), aṭṭhadassa.

Aṭṭhādito ti kimattaṃ? Pañcadasa, soḷasa (Abh. ii, 93)¹²⁹.

Saṅkyāne ti kimatthaṃ? Aṭṭhadasiko.

Also after "aṭṭha", eight, and others.

Also optionally, in numbers after "aṭṭha", eight, and others, "da" of "dasa" becomes "ra".

Eighteen (aṭṭhārassa aṭṭhadassa).

¹²⁸ Dasa (Sī, K).

¹²⁹ Aṭṭhādito ti kimattaṃ? Catuddasa (Rū).

Why it is said "aṭṭhādito", after eight and others? To prevent the operation of this rule when it is not after eight and others such as in the following examples: fifteen (pañcadasa), sixteen (soḷasa).

Why it is said "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the following example: a house that has eighteen posts (aṭṭhadasiko).

383. 253. Dv'-ek'-aṭṭhānam ākāro vā (815).

Dvi eka aṭṭha icc' etesam anto ākāro hoti vā saṅkyāne.

Dvādasa (Abh. ii, 74), ekādasa (Abh. ii, 76), aṭṭhārasa (Abh. ii, 92).

Saṅkyāne ti kimatthaṃ? Dvidanto, ekadanto¹³⁰, ekacchanno, aṭṭhatthambho.

Optionally there is "ā" of "dvi", two, "eka", one, and "aṭṭha", eight.

Optionally, in numbers the end of "dvi", two, "eka", one, and "aṭṭha", eight becomes "ā".

Twelve (dvādasa), eleven (ekādasa), eighteen (aṭṭhārasa).

Why it is said "saṅkyāne", in numbers? To prevent the operation of this rule when it is not a pure number such as in the following examples: two tusks (dvidanto), one tusk (ekadanto), one roof (ekacchanno), eight posts (aṭṭhatthambho).

384. 407. Catu-cchehi tha ṭhā (816).

Catu cha icc' etehi **tha ṭha** icc' ete paccayā honti saṅkyāpūraṇatthe.

Catuttho (Khu. ix, 51), chaṭṭho (Khu. ix, 55).

There is "tha" and "ṭha" after "catu", four, and "cha", six.

In ordinal numbers, there are the suffixes "tha" and "ṭha" after "catu", four, and "cha", six.

Fourth (catuttho), sixth (chaṭṭho).

¹³⁰ Dvidaṇḍo, ekadaṇḍo (K).

385. 409. Dvi-tīhi tiyo (817).

Dvi ti icc' etehi **tiyapaccayo** hoti saṅkhyāpūraṇatthe.

Dutiyo (Khu. ix, 49), tatiyo (Khu. ix, 48).

There is "tiya" after "dvi", two, and "ti", tree.

In ordinal numbers, there is the suffix "tiya" after "dvi", two, and "ti", three.

Second (dutiyo), third (tatiyo).

386. 410. Tiye du-tāpi ca (818).

Dvi ti icc' etesaṃ **du ta** icc' ete ādesā honti **tiyapaccaye** pare.

Dutiyo (Khu. ix, 49), tatiyo (Khu. ix, 48).

Apiggahaṇena aññesu pi **dvi** icc' etassa **duādeso** hoti. Durattaṃ¹³¹

Caggahaṇena dvi icc' etassa **dikāro** hoti. Dirattaṃ (Vin. ii, 28); diguṇaṃ saṅghāṭiṃ pārūpetvā (Vin. iii, 402).

Also when "tiya" follows there are "du" and "ta".

When the suffix "tiya" follows, "dvi", two, and "ti", three, are substituted by "du" and "ta".

Second (dutiyo), third (tatiyo).

By taking "api", also when others follows "dvi", two, is substituted by "du". Two nights (durattaṃ).

By taking "ca", "dvi", two, becomes "di". Two nights (dirattaṃ), having wrapped the upper robe in two layers (diguṇaṃ).

Comment [UN101]: please check this translation.

¹³¹ Dudiādesā honti. Durattaṃ, dirattaṃ (K). Dutiādesā honti. durattaṃ, tirattaṃ (Si, K).

Apiggahaṇena aññatthā pi dvisaddassa duādeso hoti, ca-saddena di ca. Dve rattiyo durattaṃ, duvidhaṃ, duvaṅgaṃ, dirattaṃ, diguṇaṃ, digu (Rū). Tesu padarūpasiddhipāṭṭho va sundaro. Tena saṃsanditvā ayam pi Kaccāyanavutti-pāṭṭho visodhito.

387. 411. Tesam aḍḍhūpapadena aḍḍhuḍḍha-divaḍḍha-diyaḍḍh'-aḍḍhatiya
(819).

Tesam **catuttha-dutiya-tatiyā**naṃ **aḍḍhū**papadānaṃ **aḍḍhuḍḍha-divaḍḍha-**
diyaḍḍha-aḍḍhatiyaādesā honti, **aḍḍhū**papadena saha nippajjante.

Aḍḍhena catuttho aḍḍhuḍḍho (AbhA. i, 336), aḍḍhena dutiyo divaḍḍho,
aḍḍhena dutiyo diyaḍḍho (A. i, 231), aḍḍhena tatiyo aḍḍhatiyo (Vin. ii, 156;
VvA. 59).

There are "aḍḍhuḍḍha", "divaḍḍha", "diyaḍḍha", "aḍḍhatiya" of those
(ordinal numbers) that have "aḍḍha" in front of them.

There are the substitutions "aḍḍhuḍḍha", "divaḍḍha", "diyaḍḍha", "aḍḍhatiya"
of "catuttha", fourth, "dutiya", second and "tatiya", third that have "aḍḍha",
half, in front of them, (these substitutions) are accomplished along with
"aḍḍha".

It is fourth (catuttho) with a half (aḍḍhena),¹³² (it is called) three and a half
(aḍḍhuḍḍho); it is second (dutiyo) with a half (aḍḍhena), (it is called) one and
a half (divaḍḍho, diyaḍḍho); it is third (tatiyo) with a half (aḍḍhena), (it is
called) two and a half (aḍḍhatiyo).

388. 68. Sarūpānam ekasesv asakim(820-3).

Sarūpānaṃ padabyañjanānaṃ ekaseso hoti asakim.

Puriso ca puriso ca purisā.

Sarūpānam iti kimatthaṃ? Hatthī ca asso ca ratho ca pattiko ca
hatthiassarathapattikā¹³³ (Khu. iii, 24).

Asakin ti kimatthaṃ? Puriso.

When not once, there is one remaining of those words having the same form
in one remaining not once.

When not once, there is one remaining of those words and letters having the
same form.

Comment [UN102]: please check
these translations.

Man and (puriso ca) man (puriso ca), (they are called) men (purisā).

¹³² If one adds a half it becomes four.

¹³³ Hatthiassarathapattikā (K).

Why it is said "sarūpānaṃ", of those words having the same form" To prevent the operation of this rule when the words do not have the same form such as in the following example: elephant and (hatthī ca) horse and (asso ca) chariot and (rattho ca) foot soldier (pattiko ca), (they are called) elephants, horses, chariots and foot soldiers (hatthi-assa-ratha-pattikā).

Why it is said "asakim", not once? To prevent the operation of this rule when it is once such as in the following example: man (puriso).

389. 413. Gaṇane dasassa dvi-ti-catu-pañca-cha-satta-aṭṭha-navakānaṃ vī-ti-cattāra-paññā-cha-sattāsa-navā yosu, yonañ c' īsam āsaṃ ṭhi ri t' īt' uti (824).

Gaṇane **dasassa** dvika-tika-catukka-pāṇcaka-chakka-sattaka-aṭṭhaka-navakānaṃ sarūpānaṃ katekasesānaṃ yathāsaṅkhyāṃ **vī ti cattāra paññā cha satta asa nava** icc' ādesā honti asakim **yo**su, **yonañ** ca **īsaṃ āsaṃ ṭhi ri ti īti** uti icc' ādesā honti, pacchā puna nippajjante.

Vīsaṃ (D. i, 12; M. i, 101), tiṃsaṃ (D. i, 12; M. ii, 301), cattālīsaṃ (D. i, 12; Khu. i, 190), paññāsaṃ (Khu. i, 190), saṭṭhi (D. i, 50), sattari, sattati (Khu. i, 190), asīti (Khu. i, 190), navuti (Khu. i, 190).

Asakin ti kimatthaṃ? Dasa.

Gaṇane ti kimatthaṃ? Dasadasakā purisā.

In counting, when there is "yo", there are "vī", "ti", "cattāra", "paññā", "cha", "satta", "asa", "nava" of two ten, three ten, for ten, five ten, six ten, seven ten, eight ten, and nine ten respectively, and there are "īsaṃ", "āsaṃ", "ṭhi", "ri", "ti", "īti", "uti" of "yo".

In counting, when there is "yo", in not once, after having done the one remaining of those words that have the same form, there are the following substitutions respectively of a group of two ten, a group of three ten, a group of four ten, a group of five ten, a group of six ten, a group of seven ten, a group of eight ten, a group of nine ten: "vī", "ti", "cattāra", "paññā", "cha", "satta", "asa", "nava", and there are the following substitutions of "yo": "īsaṃ", "āsaṃ", "ṭhi", "ri", "ti", "īti", "uti", these are accomplished somehow.

Comment [UN103]: please check these translations.

Twenty (vīsaṃ), thirty (tiṃsaṃ), forty (cattālīsaṃ), fifty (paññāsaṃ), sixty (saṭṭhi), seventy (sattari), eighty (asīti), ninety (navuti).

Why it is said "asakim", in not once? To prevent the operation of this rule when there is only once such as in the following example: ten (dasa).

Why it is said "gaṇane", in counting? To prevent the operation of this rule when there is not pure counting such as in the following example: **men** (**purisā**) that have ten decads (**dasadasakā**).

Comment [UN104]: please check this translation.

390. 256. Catūpapadassa lopo t' uttarapadādicassa cu co pi navā (826).

Catūpapadassa gaṇane pariyāpannassa **tukārassa** lopo hoti, uttarapadādicakārassa **cu co** pi ādesā honti nava.

Cuddasa (D. i, 50; M. ii, 187), coddasa, catuddasa.

Apiggahaṇena anupapadassā pi padādicakārassa¹³⁴ lopo hoti navā, **cassa cu co** pi honti. Tālisaṃ, cattālisaṃ (D. i, 12), cuttālisaṃ, cottālisaṃ.

There is elision of "tu", that is in numbers, of the previous word "catu"; also optionally there are the substitutions "cu" and "co" of "ca" which is the beginning of the following word.

Fourteen (cuddasa, coddasa, catuddasa).

By taking "api", even though it is not a previous word, optionally there is elision of "ca" which it is the beginning of the word; also there are "cu" and "co" of "ca". Forty (tālisaṃ, cattālisaṃ, cuttālisaṃ, cottālisaṃ).

391. 423. Yad anupapannā nipātanā sijjhanti (830).

Ye saddā aniddiṭṭhalakkhaṇā¹³⁵ akkharapadabyañjanato, itthipumanapumśakaliṅgato, nāmupasagganipātato, abyayībhāvasamāsataddhitākhyātato¹³⁶, gaṇana-saṅkyākālakārapayogasaññāto, sandhipakativuddhilopāgamavikāraviparītato, vibhattivibhajanato ca, te nipātanā sijjhanti.

Those that are not complete (those that cannot be formed by ordinary suttas) are to be formed by this sutta.

Those words whose suttas are not shown by way of letters, words and consonants, by way of feminine, masculine and neuter gender, by way of

¹³⁴ Uttarapadādicakārassa (K). Padādicakārassa (Rū).

¹³⁵ Aniddiṭṭhaṅgatā (K).

¹³⁶ Samāsataddhitādo (Rū). Abyayībhāvādisamāsataddhitato (Sad.).

nouns, prefixes and particles, by way of adverbial compounds, secondary derivatives and verbs, by way of counting, number, time, case, example and names, by way of sandhi, natural form (pakati), strengthening (vuddhi), elision (lopa), insertion (āgama), changing (vikāra), reversing (viparīta), and by way of division of inflections, they come to be accomplished by this sutta (nipātanā).

392. 418. Dvādito ko 'nekatthe ca (831).

Dvi icc' evamādito **kapaccayo** hoti **anekatthe ca**, nipātanā¹³⁷ sijjhanti.

Satassa dvikaṃ dvisataṃ, satassa tikaṃ tisataṃ, satassa catukkaṃ catusataṃ, satassa pañcakaṃ pañcasataṃ, satassa chakkaṃ chasataṃ, satassa sattakaṃ sattasataṃ, satassa aṭṭhakaṃ aṭṭhasataṃ, satassa navakaṃ navasataṃ, satassa dasakaṃ dasasataṃ, sahassaṃ (JA. i, 138) hoti.

Also in the sense of many there is "ka" after "dvi" and others.

Also in the sense of many there is the suffix "ka" after "dvi" and others, they are accomplished by the "nipātanā" sutta.

Two groups (dvikaṃ) of hundreds (satassa), (it is called) two hundred (dvisataṃ); three groups (tikaṃ) of hundreds (satassa), (it is called) three hundred (tisataṃ); four groups (catukkaṃ) of hundred (satassa), (it is called) four hundred (catusataṃ); five groups (pañcakaṃ) of hundreds (satassa), (it is called) five hundred (pañcasataṃ); six groups (chakkaṃ) of hundreds (satassa), (it is called) six hundred (chasataṃ); seven groups (sattakaṃ) of hundreds (satassa), (it is called) seven hundred (sattasataṃ); eight (aṭṭhakaṃ) of hundreds (satassa), (it is called) eight hundred (aṭṭhasataṃ); nine groups (navakaṃ) of hundreds (satassa), (it is called) nine hundred (navasataṃ); ten groups (dasakaṃ) of hundreds (satassa), (it is called) one thousand (dasasataṃ, sahassaṃ).

393. 415. Dasadasakam satam dasakānam satam sahassam ca yomhi (832).

Gaṇane pariyāpannassa **dasadasakassa satam** hoti, **satadasakassa sahassam** hoti **yomhi** pare.

Satam (D. i, 12-3), sahassam (JA. i, 138).

¹³⁷ Tc nipātanā (Sī).

Dvikādīnaṃ taduttarapadānaṃ ca nippajjante yathāsaṅkyāṃ. Satassa dvikaṃ (tad idaṃ hoti) dvisataṃ. Evaṃ tisataṃ, catusataṃ, pañcasataṃ, chasataṃ, sattasataṃ, aṭṭhasataṃ, navasataṃ, dasasataṃ, saḥassaṃ hoti.

When "yo" follows, ten groups of ten become "sataṃ", one hundred, and one hundred of ten become "saḥassaṃ", one thousand.

When yo follows, ten groups of ten that are included in counting become "sataṃ", one hundred, and ten groups of hundred become ""saḥassaṃ", one thousand.

One hundred (sataṃ), one thousand (saḥassaṃ).

Of "dvika", a group of two, and others, and of words that follow "sataṃ", hundred, and "saḥassaṃ", one thousand, they are to be formed by the "nipātānā" sutta. Two groups (dvikaṃ) of one hundred (satassa), this is (tad idaṃ hoti) two hundred (dvisataṃ). Likewise, three hundred (tisataṃ), four hundred (catusataṃ), five hundred (pañcasataṃ), six hundred (chasataṃ), seven hundred (sattasataṃ), eight hundred (aṭṭhasataṃ), nine hundred (navasataṃ), one thousand (dasasataṃ, saḥassaṃ).

Comment [UN105]: please check this translation.

394. 416. Yāva taduttari¹³⁸ dasaguṇitaṃ ca (833).

Yāva tāsāṃ saṅkyānaṃ uttari¹³⁹ dasaguṇitaṃ ca kātabbāṃ.

Taṃ yathā? Dasassa gaṇanassa dasaguṇitaṃ katvā sataṃ (D. i, 12-3) hoti, satassa dasaguṇitaṃ katvā saḥassaṃ (JA. i, 138) hoti, saḥassassa dasaguṇitaṃ katvā dasasaḥassaṃ hoti, dasasaḥassassa dasaguṇitaṃ katvā satasaḥassaṃ (D. i, 12-3) hoti, satasaḥassassa dasaguṇitaṃ katvā dasasatasahaḥassaṃ hoti, dasasatasahaḥassassa dasaguṇitaṃ katvā koṭi (Khu. iv, 305) hoti, koṭisatasahaḥassassa sataguṇitaṃ katvā pakoṭi (AA. iii, 329) hoti. Evaṃ sesā pi yojetabbā.

Caggahaṇaṃ visesanattham.

As far as counting goes, beyond them (hundred and thousand) it is multiplied by ten.

As far as counting goes, beyond those numbers, multiplication by ten should be done.

Comment [UN106]: please check translation.

¹³⁸ Uttariṃ (St).

¹³⁹ Uttariṃ (St).

As what? Having multiplied by ten (katvā dasaguṇitaṃ) the number ten (dasassa gaṇanassa), there is (hoti) one hundred (sataṃ); having multiplied by ten (katvā dasaguṇitaṃ) one hundred (satassa), there is (hoti) one thousand (sahasāṃ); having multiplied by ten (katvā dasaguṇitaṃ) one thousand (sahasassa), there is (hoti) ten thousand (dasasahasāṃ); having multiplied by ten (katvā dasaguṇitaṃ) one ten thousand (dasasahasassa), there is (hoti) hundred thousand (satasahasāṃ); having multiplied by ten (katvā dasaguṇitaṃ) one hundred thousand (satasahasassa), there is (hoti) ten hundred thousand, one million (dasasatasahasāṃ); having multiplied by ten (katvā dasaguṇitaṃ) one million (dasasatasahasassa), there is (hoti) ten million (koṭi); having multiplied by hundred (katvā sataguṇitaṃ) ten million hundred thousand, there is (hoti) 100,000,000,000,000 (pakoṭi). In this way the remaining should be formed.

"Ca" has the meaning of clasification.

Comment [UN107]: please check this translation. "Visesanattham".

395. 417. Sakanāmechi (833).

Yāsaṃ pana saṅkhyānaṃ aniddiṭṭhanāṃ adheyyānaṃ¹⁴⁰ sakehi sakehi nāmechi nippajjante.

Satasahasānaṃ sataṃ koṭi (Khu. iv, 305), koṭisatasahasānaṃ sataṃ pakoṭi, pakoṭisatasahasānaṃ sataṃ koṭipakoṭi (AA. iii, 329), koṭipakoṭisatasahasānaṃ sataṃ nahutaṃ (AA. iii, 329), nahutasatasahasānaṃ sataṃ ninnahutaṃ (AA. iii, 329), ninnahutasatasahasānaṃ sataṃ akkhobhiṇī (Khu. vi, 77), tathā bindhu, abbudaṃ (S. i, 153; A. iii, 396; AA. iii, 329), nirabbudaṃ (S. i, 153; A. iii, 396; AA. iii, 329), ahahaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), ababaṃ (S. i, 153; A. iii, 396; AA. iii, 329), aṭaṭaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), sogandhikaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), uppalaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), kumudaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), padumaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), puṇḍarikaṃ (S. i, 154; A. iii, 396; Khu. i, 381-piṭṭhesu pi passitabbaṃ), kathānaṃ, mahākathānaṃ, asaṅkheyyaṃ (JA. i, 36).

By their own names.

Those numerals which names are not shown should be formed by their own names.

¹⁴⁰ Aniddiṭṭhanāṃ adheyyānaṃ rūpāni (Sī).

One hundred (satam) of hundred thousand (satasahassānam), (it is called) ten million (koṭi); one hundred (satam) of ten million hundred thousand (koṭisatasahassānam), (it is called) 10^{14} (pakoṭi); one hundred (satam) of 10^{14} hundred thousand (pakoṭisatasahassānam), (it is called) 10^{21} (koṭipakoṭi); one hundred (satam) of 10^{21} hundred thousand (koṭipakoṭisatasahassānam), (it is called) 10^{28} (nahutam); one hundred (satam) of 10^{28} hundred thousand (nahutasahasassānam), (it is called) 10^{35} (ninnahutam); one hundred (satam) of 10^{35} hundred thousand (ninnahutasahasassānam), (it is called) 10^{42} (akkhobhiṇi). Likewise, one hundred (satam) of 10^{42} hundred thousand (akkhobhiṇisatasahassānam), (it is called) 10^{49} (bindhu); one hundred (satam) of 10^{49} hundred thousand (bindhusahasassānam), (it is called) 10^{56} (abbudam); one hundred (satam) of 10^{56} hundred thousand (abbudasahasassānam), (it is called) 10^{63} (nirabbudam). 10^{70} (ahaham), 10^{77} (ababam), 10^{84} (aṭaṭam), 10^{91} (sogandhikam), 10^{98} (uppalam), 10^{105} (kumudam), 10^{112} (padumam), 10^{119} (puṇḍarikam), 10^{126} (kathānam), 10^{133} (mahākathānam), 10^{140} (asaṅkheyyam).

Comment [UN108]: Please check this. In Rūpasiddhi it is 10^{112} (puṇḍarikam); 10^{119} (padumam).

396. 363. Tesam ṇo lopam (834).

Tesam paccayānam ṇo lopam apajjate.

Gotamassa apaccam Gotamo (Vin. i, 1). Evaṃ Vāsīttho (D. i, 225), Venateyyo (Khu. v, 204), ālasyam (A. iii, 364), ārogyam (D. i, 69).

The "ṇ" of them is elided.

The "ṇ" of those suffixed is elided

The offspring (apaccam) of Gotama (Gotamassa), (he is called) Gotamo. Likewise, the offspring (apaccam) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vāsitho; the offspring (apaccam) of Vinatā (Vinatāya) (is called) Venateyyo; the state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyam); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyam).

397. 420. Vibhāge dhā ca (836).

Vibhāgatthe ca dhāpaccayo hoti.

Ekena vibhāgena ekadhā. Evaṃ dvidhā (Khu. vii, 179), tidhā (DhA. i, 171), catudhā (D. iii, 153), pañcadhā (AbhA. i, 385), chadhā.

C' eti kimattham? Sopaccayo hoti. Suttaso (A. ii, 207), byañjanaso (A. i, 479), padaso (Vin. ii, 25).

There is "dhā" in division.

In the meaning of division there is the suffix "dhā".

Division (vibhāgena) by one (ekena), (it is called) "ekadhā". Likewise, division (vibhāgena) by two (dvīhi), (it is called) "dvidhā"; division (vibhāgena) by three (tīhi), (it is called) "tidhā"; division (vibhāgena) by four (catūhi), (it is called) "catudhā"; division (vibhāgena) by five (pañcahi), (it is called) "pañcadhā"; division (vibhāgena) by six (chahi), (it is called) "chadhā".

Why it is said "ca"? There is the suffix "so". By Sutta (Suttaso), by letter (byañjanaso), by word (padaso).

398. 421. Sabbanāmechi pakāravacane tu thā (844).

Sabbanāmechi pakāravacanatthe thāpaccayo hoti.

So pakāro tathā, taṃ pakāraṃ tathā, tena pakārena tathā, tassa pakārassa tathā, tasmā pakārā tathā, tassa pakārassa tathā, tasmīṃ pakāre tathā (M. i, 157; ii, 23). Evaṃ yathā (M. i, 157; ii, 23), sabbathā (M. ii, 27), aññathā (Vin. i, 116), itarathā (VinA. i, 230).

Tuggaṇaṇaṃ kimattham? Thatthā¹⁴¹ paccayo hoti. So pakāro tathatthā¹⁴². Evaṃ yathatthā, sabbathatthā, aññathatthā, itarathatthā.

After pronouns there is "thā" when saying manner.

After pronouns in the meaning of saying manner there is the suffix "thā".

That manner (so pakāro), (it is called) that maner (tathā); by that manner (tena pakārena), (it is called) by that manner (tathā); to that manner tassa (pakārassa), (it is called) to that manner (tathā); from that manner (tasmā pakārā), (it is called) from that manner (tathā); of that manner (tassa pakārassa), (it is called) of that manner (tathā); in that mamner (tasmīṃ pakāre), (it is called) in that manner (tathā). Likewise, that manner (yathā), all manner (sabbathā), another manner (aññathā), other manner (itarathā).

¹⁴¹ Tatthā (Sad.)

¹⁴² So viya pakāro tathattā (St).

Why it is said "tu"? There is the suffix "tatthā". That manner (so pakāro), (it is called) that manner (tathatthā). Likewise, that manner (yathatthā), all manner (sabbatthā), another manner (aññatthā), other manner (itaratthā).

399. 422. Kim-imehi thaṃ (845).

Kim ima icc' etehi **thaṃ**paccayo hoti pakāravacanatthe.

Ko pakāro kathaṃ (Khu. vi, 149), kaṃ pakāraṃ kathaṃ, kena pakārena kathaṃ, kassa pakāraṃ kathaṃ, kasmā pakārā kathaṃ, kassa pakāraṃ kathaṃ, kasmim pakāre kathaṃ (Khu. vi, 149). Ayaṃ pakāro itthaṃ (D. i, 31), imaṃ pakāraṃ itthaṃ, iminā pakārena itthaṃ, imassa pakāraṃ itthaṃ, imasmā pakārā itthaṃ, imassa pakāraṃ itthaṃ, imasmim pakāre itthaṃ (D. i, 31).

There is "thaṃ" after "kim" and "ima".

In the meaning of saying manner, after "kim" and "ima" there is the suffix "thaṃ".

What manner? (ko pakāro), (it is called) what manner? (kathaṃ); what manner? (kaṃ pakāraṃ), (it is called) what manner? (kathaṃ); by what manner? (kena pakārena), (it is called) by what manner? (kathaṃ); to what manner? (kassa pakāraṃ), (it is called) to what manner? (kathaṃ); from what manner? (kasmā pakārā), (it is called) from what manner? (kathaṃ); of what manner? (kassa pakāraṃ), (it is called) of what manner? (kathaṃ); in what manner? (kasmim pakāre), (it is called) in what manner? (kathaṃ). This manner (ayaṃ pakāro), (it is called) this manner (itthaṃ); this manner (imaṃ pakāraṃ), (it is called) this manner (itthaṃ); by this manner (iminā pakārena), (it is called) by this manner (itthaṃ); to this manner (imassa pakāraṃ), (it is called) to this manner (itthaṃ); from this manner (imasmā pakārā), (it is called) from this manner (itthaṃ); of this manner (imassa pakāraṃ), (it is called) of this manner (itthaṃ); in this manner (imasmim pakāre), (it is called) in this manner (itthaṃ).

400. 364. Vuddh' ādisarassa vā 'saṃyogantassa saṇe ca (847).

Ādisarassa vā asāṃyogantassa ādibyañjanassa vā sarassa vuddhi hoti saṇakāraṃ paccaye pare.

Ābhidhammiko (AbhA. i, 12; JA. i, 234), Venateyyo (Khu. v, 204), Vāsiṭṭho (Vin ii, 11), ālasyaṃ (A. iii, 364), ārogyaṃ (D. i, 69).

Asaṃyogantasse ti kimattham? Bhaggavo (M. ii, 242; iii, 281; JA. ii, 73), Manteyyo, Kunteyyo.

When there is a suffix with "ṇa", the first vowel of the word, which has not a conjunct consonant at the end, is strengthened.

When a suffix with "ṇa" follows, there is strengthening of the beginning vowel of a consonant that is not conjunct and of the vowel of the beginning consonant.

Comment [UN109]: please check this translation.

He learns (adhīte) Abhidhamma (Abhidhammaṃ), (he is called) a person that learns Abhidhamma (Ābhidhammiko); the offspring (apaccaṃ) of Vinatā (Vinatāya), (he is called) Venateyyo; the offspring (apaccaṃ) of Vasiṭṭha (Vasiṭṭhassa), (he is called) Vāsitho; the state (bhāvo) of a lazy person (alasassa), (it is called) laziness (ālasyaṃ); the state (bhāvo) of a person without disease (arogassa), (it is called) health (ārogyaṃ).

Why it is said "asaṃyogantassa", of not a conjunct (consonant)? To prevent the operation of this rule when there is a conjunct consonant such as in the following examples: The offspring (apaccaṃ) of Bhaggu (Bhaggussa), (he is called) Bhaggavo; the offspring (apaccaṃ) of Manti (Mantiyā), (he is called) Manteyyo; the offspring (apaccaṃ) of Kunti (Kuntiyā), (he is called) Kunteyyo.

Comment [UN110]: is it short or long "i"?

Comment [UN111]: is it short or long "i"?

401. 375. Mā y-ūnam āgamo ṭhāne (848).

I u icc' etesaṃ ādibhūtānaṃ mā vuddhi hoti, tesu ca e-ovuddhāgamo hoti ṭhāne.

Byākaraṇam adhīte veyyākaraṇiko (D. i, 82; DA. i, 220-Sad. sutta 850), nyāyam adhīte neyyāyiko, Byāvacchassa apaccaṃ Beyyāvaccho¹⁴³, dvāre niyutto dovāriko (A. ii, 481-Sad. sutta 854).

[Sutta has not been translated]

When it is appropriate, there is not strengthening of "i" and "u" that are at the beginning, and in those places there is the strengthening "e" and "o".

He learns (adhīte) grammar (byākaraṇaṃ), (he is called) a grammarian (veyyākaraṇiko); he leans (adhīte) logic (nyāyaṃ), (he is called) a logician (neyyāyiko); the offspring (apaccaṃ) of Byāvaccha (Byāvacchassa), (he is

¹⁴³ Byāvacchassa apaccaṃ veyyāvaccho (Sad. sutta 853). Byāvaccassa apaccaṃ veyyāvaccho (Sī).

called) Beyyāvaccho; engaged (niyutto) at the door (dvāre), (he is called) a door keeper (dovāriko).

402. 377. Āttañ ca (857).

I u icc' etesaṃ āttañ ca hoti, rikārāgamo ca ṭhāne.

Isissa bhāvo ārisyaṃ¹⁴⁴, iṇassa bhāvo āṇyaṃ, usabhassa bhāvo āsabhaṃ (S. i, 265), ujuno bhāvo ajjavaṃ¹⁴⁵ (A. i, 93), icc' evamādī yojetabbā.

Yūnam iti kimatthaṃ? Apāyesu jāto āpāyiko (Khu. i, 203).

Ṭhāne ti kimatthaṃ? Vematiko (Vin. iv, 142), opanayiko¹⁴⁶, opamāyiko, opāyiko (Vin. iii, 57).

Also there is "ā".

Also there is "ā" of "i" and "u" and in proper place there is the insertion of "ri".

The state (bhāvo) of a sage (isissa), (it is called) sageness (ārisyaṃ); the state (bhāvo) of debt (iṇassa), (it is called) indebtedness (āṇyaṃ); the state (bhāvo) of a bull (usabhassa), (it is called) bullness (āsabhaṃ); the state (bhāvo) of straight (ujuno), (it is called) straightness (ajjavaṃ).

Why it is said "yūnaṃ", of "i" and "u"? To prevent the operation of this rule when there is not "i" and "u" such as in the following example: born (jāto) in hell (apāyesu), (he is called) a person born in hell (āpāyiko).

Why it is said "ṭhāne", in proper place? To prevent the operation of this rule when it is not in the proper place such as in the following examples: engaged (niyutto) in doubt (vimatiyā), (he is called) a person who has doubt (vematiko); engaged (niyutto) in bringing near (upanaye), (it is called) engaged bringing near (opanayiko); engaged (niyutto) in simile (upamāya), (it is called) engaged in simile (opamāyiko); engaged (niyutto) in an expedient (upāye), (it is called), engaged in an expedient (opāyiko).

403. 354. Kvac' ādi-majjh'-uttarānaṃ dīgha-rassā paccayesu ca (858).

¹⁴⁴ Ārissaṃ (Sī).

¹⁴⁵ Ājjavaṃ (K). Ujuno bhāvo ajjavaṃ, pa, saṃyoge ādirassattaṃ ca (Rū. 380). Sogatamatavasena pana "ujuno bhāvo ajjava" ti ākāro rassam āpajjati, so ca saddapullīṅgattaṃ yebhuyyena (Sad. 857).

¹⁴⁶ Opanayiko va opaneyyiko (Sad. 237-piṭṭhe).

Kvacī ādi-majjha-uttara icc' etesaṃ dīgha-rassā honti paccayesu ca apaccayesu ca.

Ādidīgho tāva: Pākāro, nīvāro, pāsādo, pākaṭo, pātimokkho, pāṭikaṅkho icc' evamādi.

Majjhedīgho tāva: Aṅgamāgadhiko, orabbhamāgaviko icc' evamādi.

Uttaradīgho tāva: Khantī paramaṃ tapo titikkhā (Khu. i, 41), Añjanāgiri (JA. vii, 162), Koṭarāvanaṃ, aṅgulī icc' evamādi.

Ādirasso tāva: Pageva (M. i, 188) icc' evamādi.

Majjherasso tāva: Sumedhaso (Khu. i, 17) suvaṇṇadharehi¹⁴⁷ icc' evamādi.

Uttararasso tāva: Bhovādi nāma so hoti (Khu. i, 70), yathābhāvi guṇena so icc' evamādi. Aññe pi yathājinavacanānuparodhena yojetabbā.

Caggahaṇena apaccayesu cā ti atthaṃ samucceti.

When there are suffixes, sometimes the beginning, middle and end (letters) are lengthened or shortened.

Whether there are suffixes or not, sometimes the beginning, middle of end (letters) become long or short.

First, the beginning letter is lengthened: encircling wall (pākāro); kind of grain (nīvāro); mansion (pāsādo); famous (pākaṭo); pātimokkho; something to be desired or expected (pāṭikaṅkho).

The middle is lengthened: Belonging to Aṅga and Magadhā (Aṅgamāgadhiko); a hunter of goats (orabbhamāgaviko).

The last is lengthened: Patience is the foremost of the ascetic practices (khantī paramaṃ tapo titikkhā); the mountain Añjanā (Añjanāgiri); the Koṭarā forest (Koṭarāvanaṃ); finger (aṅgulī).

The first is shortened: much more (pageva).

The middle is shortened: wise (sumedhaso); by a torrent of gold (suvaṇṇadharehi).

¹⁴⁷ Suvaṇṇadharāhi (K).

The last is shortened: He is called Bhovādi (Brahmin) by name (Bhovādi nāma so hoti); he is called Yathābhāvi by virtue (Yathābhāvi guṇena so). Others are also to be formed not going against the Word of the Conqueror.

By taking "ca" the meaning "apaccayesu ca" is collected.

404. 370. Tesu vuddhi-lopāgama-vikāra-viparītādesā ca (859).

Tesu ādi-majjh'-uttāresu yathājinavacanānuparodhena¹⁴⁸ kvaci vuddhi hoti, kvaci lopo hoti, kvaci āgamo hoti, kvaci vikāro hoti, kvaci viparīto hoti, kvaci ādeso hoti.

Ādivuddhi tāva: Ābhidhammiko, Venateyyo icc' evamādi.

Majjhevuddhi tāva: Sukhaseyyaṃ, sukhakāri dānaṃ, sukhakāri sīlaṃ icc' evamādi.

Uttaravuddhi tāva: Kālīṅgo (JA. iv, 233), Māgadhiko (M. i, 287), paccakkhadhammā icc' evamādi.

Ādilopo tāva: Tālisaṃ icc' evamādi.

Majjhelo tāva: Kattukāmo (Vin. ii, 82), kumbhakāraputto (Vin. i, 50), Vedallaṃ icc' evamādi.

Uttaralo tāva: Bhikkhu, bhikkhunī icc' evamādi.

Ādi-āgamo tāva: Vutto Bhagavatā (Khu. i, 195) icc' evamādi.

Majjheāgamo tāva: Sa sīlavā, sa paññavā icc' evamādi.

Uttara-āgamo tāva: Vedallaṃ (Vin. i, 50) icc' evamādi.

Ādivikāro tāva: Ārisyaṃ, āṇyaṃ, āsabhaṃ, ajjavaṃ icc' evamādi.

Majjhevikāro tāva: Varārisyaṃ, parārisyaṃ¹⁴⁹ icc' evamādi.

Uttaravikāro tāva: Yāni, tāni, sukhāni icc' evamādi.

Ādiviparīto tāva: Uggate sūriye uggacchati icc' evamādi.

¹⁴⁸ Jinavacanānuparodhena (Sī).

¹⁴⁹ Varārisaṃ, parārisaṃ (Sī).

Majjheviparīto tāva: Samuggacchati, samuggate sūriye icc' evamādi.

Uttaraviparīto tāva: Digu, diguṇaṃ¹⁵⁰ (Vin. iii, 402) icc' evamādi.

Ādiādeso tāva: Yūnaṃ icc' evamādi.

Majjheādeso tāva: Nyāyogā icc' evamādi.

Uttaraādeso tāva: sabbaseyyo, sabbasetṭho, cittaṃ icc' evamādi. Evaṃ yathājinavacanānuparodhena sabbattha yojetabbā.

In the beginning, middle and end there is strengthening, sometimes elision, sometimes insertion, sometimes change, sometimes reversion and sometimes substitution.

In the beginning, middle and end by not going against the Word of the Conqueror, sometimes there is strengthening, sometimes elision, sometimes insertion, sometimes change, sometimes reversion and sometimes substitution.

First, strengthening in the beginning: Ābhidhammiko, Venateyyo.

Strengthening in the middle: sleeping in comfort (sukhaseyyaṃ); generosity (dānaṃ) causing happiness (sukhakāri); virtue (sīlaṃ) causing happiness (sukhakāri), etc.

Strengthening in the end: Kāliṅgo; belonging to Magadhā (Māgadhiko); onw who has realized the Dhamma (paccakkhadhammā).

Elision of the beginning: forty (tālisaṃ).

Elision of the middle: wishing to do (kattukāmo); the son of potter (kumbhakāraputto); Vedallaṃ, etc.

Elision of the end: bhikkhu, bhikkhunī, etc.

Insertion in the beginning: said (vutto) by the Blessed One (Bhagavatā), etc.

Insertion in the middle: he is virtuous (sa sīlavā); he is wise (sa paññavā), etc.

Insertion in the end: Vedallaṃ, etc.

¹⁵⁰ Digu diguṇaṃ (Sī).

Change in the beginning: sageness (ārisyaṃ); indebtedness (āṇyaṃ); bullness (āsabhaṃ); straightness (ajjamaṃ), etc.

Change in the middle: excellent sageness (varārisyaṃ); other sageness (parārisyaṃ), etc.

Change in the end: those (yāni), those (tāni), happiness (sukhāni), etc.

Reversion in the beginning: when the sun goes down (uggate sūriye); he goes down (uggacchati), etc.

Comment [UN112]: please check.

Reversion in the middle: he goes down (samuggacchati); when the sun goes down (samuggate sūriye), etc.

Reversion in the end: two cattle (digu), twofold (diguṇaṃ), etc.

Substitution in the beginning: of "i" and "u" (yūnaṃ), etc.

Substitution in the middle: always making effort (nyāyogā), etc.

Substitution in the end: (sabbaseyyo); (sabbasettho), consciousness (cittaṃ), etc. Thus they should be formed everywhere by not going against the Word of the Conqueror.

Comment [UN113]: please supply these meanings.

405. 365. A-y-uvaṇṇānañ c' ā-y-o vuddhī (860).

A iti akāro, i ī iti ivaṇṇo, u ū iti uvaṇṇo, tesam akāra-ivaṇṇ'-uvaṇṇānaṃ ā-c-ovuddhiyo honti yathāsankhyaṃ, ā-ī-ūvuddhi ca¹⁵¹.

Ābhidhammiko, Venateyyo, oḷumpiko.

Pana vuddhiggahaṇaṃ kimatthaṃ? Uttarapadavuddhibhāvatthaṃ, Aṅgamagadhehi āgatā ti Aṅgamāgadhikā (Vin. iii, 37). Nigamajanapadesu jātā ti negamajānapadā. Purimajanapadesu jātā ti porimajānapadā¹⁵². Sattāhe niyutto ti sattāhikā¹⁵³. Catuvijje niyutto ti cātuvijjikā¹⁵⁴ icc' evamādī yojetabbā.

¹⁵¹ "Ā-ī-ūvuddhi cā" ti pāṭho sīhaḷapotthake natthi, tatthā pi tattha "oḷumpiko" ti padassa pacchā "a i u" iti avuddhi. Abhidhammiko, vinateyyo, oḷumpiko" ti pāṭho atthi. Padarūpasiddhiyam pi "casaddaggahaṇaṃ avuddhi sampiṇḍanatthaṃ, avadhāraṇatthaṃ vā" ti vuttaṃ.

¹⁵² Purījanapadesu jātā porījanapadā (Sī).

¹⁵³ Sattāhiko (K).

¹⁵⁴ Cātuvējjiko (K).

Vuddhi icc' anena kvattho? Vuddhādisarassa vā 'saṃyogantassa saṇe ca.

"Ā", "e", and "o" are "vuddhi", strengthening, of "a", "i", "ī" and "u", "ū".

"A" is the letter "a" (akāro), "i", "ī" are the character "i" (ivaṇṇo), "u" and "ū" are the character "u" (uvaṇṇo); "ā", "e", and "o" are "vuddhi", strengthening, of the letters "a", "i", "ī", "u", "ū" respectively; also "ā", "ī" and "ū" are "vuddhi".

Ābhidhammiko, Venateyyo, oḷumpiko.

Why it is taken "vuddhi" again? For the purpose of doing "vuddhi" to the last part of the word. They came (āgatā) from Aṅgamagadhā (Aṅgamagadhehi), (they are called) those who came from Aṅgamagadhā (Aṅgamāgadhikā). Born (jātā) in the district that belongs to the market town (nigamajanapadesu), (they are called) those who were born in the district that belongs to the market town (negamajānapadā). Born (jātā) in the eastern district (purimajanapadesu), (they are called) those who were born in the eastern district (porimajānapadā). Engaged (niyutto) in seven days (sattāhe), (they are called) those who are engaged in seven days (sattāhikā). Engaged (niyutto) in the four kind of knowledge (catuvijje), (they are called) those who are engaged in the four kinds of knowledge (cātuvijjikā). In this way they should be formed.

Comment [UN114]: please check.

Why it is said "vuddhi"? For the use of the word "vuddhi" in the sutta "Vuddhādisarassa vā 'saṃyogantassa saṇe ca" (§400).

Iti nāma-kappe taddhita-kappo aṭṭhamo kaṇḍo.

Thus ends the eighth division, the secondary derivative chapter in the section on nouns

Taddhita-kappo niṭṭhito.

End of the Secondary Derivative Chapter

6-ĀKHYĀTA-KAPPA

6-Verb Chapter

PAṬHAMA-KAṆḌA

First Section

- (K) Ākyātasāgaram ath' ajjatanītaraṅgaṃ,
Dhātujjalaṃ vikaraṇ'-āgama-kālamīnaṃ.
Lopānubandhariyam atthavibhāgatīraṃ¹⁵⁵,
Dhīrā taranti kavino puthubuddhināvā.
- (Kh) Vicittasaṅkhāraparikkhitaṃ imaṃ,
Ākhyātasaddaṃ vipulaṃ asesato.
Paṇamya sambuddham anantagocaraṃ,
Sugocaraṃ yaṃ vadato suṇātha me.
- (G) Adhikāre maṅgale c' eva, nipphanne c' āvadhāraṇe.
Anantare c' apādāne, athasaddo pavattati.

(K) The wise poets by a ship of great knowledge cross the ocean of verbs which has inflections as waves, which has roots as water, which has conjugational signs, augments and tenses as fish, which has elisions and indicatory letters as force, and which has division of meanings as its shore.

(Kh) Having paid homage to the Buddha who possess (a knowledge that has) infinite sphere and who has a good object (Nibbāna), listen fully to me who is about to speak this vast grammar of verbs enclosed by variegated formations.

(G) The word "atha" exists in (these meanings): (i) following (adhikāra), (ii) blessing (maṅgala), (iii) completion (nipphanṇa), (iv) limiting (āvadhāraṇa), (v) no-gap (anantara), and (vi) separation (apādāna).

406. 429. Atha pubbāni vibhattīnaṃ cha parassapadāni (865).

Atha sabbāsaṃ vibhattīnaṃ yāni yāni pubbakāni **cha** padāni, tāni tāni **parassapada**saññāni honti.

Taṃ yathā? **Ti anti, si tha, mi ma.**

Parassapadam icc' anena kvattho? Kattari parassapadaṃ.

The previous six inflections are called "parassapada" (word for another).

Those that are the previous six of all inflections, they are called "parassapada".

¹⁵⁵ Lopānubandharayam atthavibhāgatīraṃ (Sī, K).

Which are these? **Ti, anti, si tha, mi ma.**

Why it is said "parassapada"? For the use of the word "parassapada" in the sutta "Kattari parassapadam" (§456).

407. 439. parāṇy attanopadāni (866).

Sabbāsaṃ vibhattīnaṃ yāni yāni parāni **cha** padāni, tāni tāni **attanopadasaṇṇāni** honti.

Tam yathā? **Te ante, se vhe, e mhe.**

Attanopadam icc' anena kvattho? Attanopadāni bhāve ca kammani.

The latest (six) are called "attanopada" (word for itself).

Those that are the latest six of all inflections, they are called "attanopada".

Which are these? **Te ante, se vhe, e mhe.**

Why it is said "attanopada"? For the use of the word "attanopada" in the sutta "Attanopadāni bhāve ca kammani" (§453).

408. 431. Dve dve paṭhama-majjhim'-uttamapurisā (867).

Tāsaṃ sabbāsaṃ vibhattīnaṃ parassapadānaṃ, attanopadānaṃ ca **dve dve** padāni **paṭhama-majjhim'-uttamapurisasaṇṇāni** honti.

Tam yathā? **Ti anti** iti paṭhamapurisā, **si tha** iti majjhimapurisā, **mi ma** iti uttamapurisā. Attanopadānam pi **te ante** iti paṭhamapurisā, **se vhe** iti majjhimapurisā, **e mhe** iti uttamapurisā. Evaṃ sabbattha.

Paṭhama-majjhim'-uttamapurisam icc' anena kvattho? Nāmamhi payujjamāne pi tulyādhikaraṇe paṭhamo, tumhe majjhimo, amhe uttamo.

A group of two is called person (purisa), third person (paṭhama-purisa),¹⁵⁶ middle person (majjhima-purisa) and first person (uttamapurisa).

¹⁵⁶ "Paṭhama-purisa" literally means "first person" but it refers to the third person.

The group of two words of all inflections of the "parassapada" and "attanopada" is called third person (paṭhama-purisa), middle person (majjhima-purisa) and first person (uttama-purisa).

Which are these? **Ti anti** are the third person; **si tha** are the middle person; **mi ma** are the first person. Pero en "attanopada" **te ante** are the third person; **se vhe** are middle person; and **e mhe** are the first person. Thus everywhere.

Why it is said "paṭhama-majjhima-uttamapurisa"? For the use of these words in the sutta "Nāmaṃhi payujjamāne pi tulyādhikaraṇe paṭhamo, tumhe majjhimo, amhe uttamo" (§410-12).

409. 441. Sabbesam ekābhiddhāne paro puriso (868).

Sabbesam tiṇṇaṃ paṭhama-majjhima-uttamapurisānaṃ ekābhiddhāne **paro puriso** gahetabbo.

So ca paṭhati, tvaṃ ca paṭhasi, **tumhe paṭhatha**. So ca pacati, tvaṃ ca pacasi, **tumhe pacatha**. Evaṃ sesāsu vibhattīsu **paro puriso** yojetabbo.

When all are mentioned together, the latter person (should be taken).¹⁵⁷

Where mentioned together of all three, first person, middle person and highest person, the latter person should be taken.

And (ca) he (so) reads (paṭhati), and (ca) you (tvaṃ) read (paṭhasi); when both persons are combined: you (**tumhe**) read (**paṭhatha**). And (ca) he (so) cooks (pacati), and (ca) you (tvaṃ) cook (pacasi); when both persons are combined: you (**tumhe**) cook (**pacatha**). Thus in the remaining inflections the latter person should be employed.

410. 432. Nāmaṃhi payujjamāne pi tulyādhikaraṇe paṭhamo (869).

Nāmaṃhi payujjamāne pi appayujjamāne pi tulyādhikaraṇe **paṭhamapuriso** hoti.

So gacchati, te gacchanti.

Appayujjamāne pi: Gacchati, gacchanti.

¹⁵⁷ The latter person in the order of inflections should be taken. The order of inflections is **ti, nti, si tha, mi ma**. Example, I (ahaṃ) cook (pacāmi) and (ca) he (so) cooks (pacati): we (**mayāṃ**) cook (**pacāma**).

Tulyādhikaraṇe ti kimatthaṃ? Tena haññase tvaṃ Devadattena.

When used (or not used) in a name that have the same locus, there is the first (person).

When used or not used in a name that have the same locus, there is the first person.

He (so) goes (gacchati), they (te) go (gacchanti).

Also when not used: goes (gacchati), go (gacchanti).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: you (tvaṃ) are killed (haññase) by that (tena) Devadatta (Devadattena).

411. 436. Tumhe majjhimo (870).

Tumhe payujjamāne pi appayujjamāne pi tulyādhikaraṇe **majjhimapuriso** hoti.

Tvaṃ yāsi, tumhe yātha.

Appayujjamāne pi: Yāsi, yātha.

Tulyādhikaraṇe ti kimatthaṃ? Tayā paccate odano.

When "tumha" (is used or not used), there is the middle (person).

When "tumha" is used or not used that have the same locus, there is the middle person.

You (tvaṃ) go (yāsi), you (tumhe) go (yātha).

Also when it is not used: goes (yāsi), go (yātha).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: rice (odano) is cooked (paccate) by you (tayā).

412. 437. Amhe uttamo (871).

Amhe payujjamāne pi appayujjamāne pi tulyādhikaraṇe **uttamapuriso** hoti.

Ahaṃ yajāmi, mayā yajāma.

Appayujjamāne pi: Yajāmi, yajāma.

Tulyādhikaraṇe ti kimatthaṃ? Mayā ijjate Buddho.

When "amha" (is used or not used), there is the first (person).

When "amha" is used or not used that have the same locus, there is the first person.

I (ahaṃ) sacrifice (yajāmi), we (mayā) sacrifice (yajāma).

Also when it is not used: sacrifice (yajāmi), sacrifice (yajāma).

Why it is said "tulyādhikaraṇa" (that have the same locus)? To prevent the operation of this rule when there is not the same locus such as in the following example: Buddha (Buddho) is honored (ijjate) by me (mayā).

413. 427. Kāle.

"Kāle" icc' etaṃ adhiḥāratthaṃ veditabbaṃ.

In time.

It should be understood that "kāla" (time) is for the sake of following.

414. 428. Vattamānā paccuppanne (872).

Paccuppanne kāle **vattamānā** vibhatti hoti.

Pāṭaliputtaṃ gacchati, Sāvattthiṃ¹⁵⁸ pavisati.

In the present there is "vattamānā".

In the present time there is the inflection "vattamānā".

¹⁵⁸ Sāvattthiyaṃ (K).

(He) goes (gacchati) to Pāṭaliputta (Pāṭaliputtam); (he) enters (pavisati) Sāvattī (Sāvattim).

415. 451. Āṇaty-āsiṭṭhe 'nuttakāle pañcamī (880).

Āṇatyatthe ca **āsīsatthe** ca anuttakāle **pañcamī**vibhatti hoti.

Karotu kusalam, sukham te hotu.

In command, blessing and time that is not said, there is the "pañcamī".

In the meaning of command, in the meaning of blessing and in time that is not said,¹⁵⁹ there is the inflection "pañcamī".

Let he do (karotu) good (kusalam); happiness (sukham) be (hotu) to you (te).

416. 454. Anumati-parikappatthesu sattamī (881, 883-4).

Anumatyatthe ca **parikappatthe** ca anuttakāle **sattamī**vibhatti hoti.

Tvaṃ gaccheyyāsi. Kim ahaṃ kareyyāmi?

In the meaning of consent and assumption there is the "sattamī".

In the meaning of consent, in the meaning of assumption and in time not said, there is the inflection "sattamī".

You (tvaṃ) may go (gaccheyyāsi). What (kiṃ) shall I do (ahaṃ kareyyāmi)?

417. 460. Apaccakkhe parokkhātīte (885).

Apaccakkhe atīte kāle **parokkhā**vibhatti hoti.

Supine kila-m-āha. Evaṃ kila porāṇ' āhu.

In that which is not seen (experienced) in the past, there is "parokkhā".

In that which is not seen in the past time, there is the inflection "parokkhā".

¹⁵⁹ Not specific time. Example, when one says "happiness (sukham) be (hotu) to you (te)", it can mean the present time and future time.

It is said (kila) he said (āha) in a dream (supine). Thus (evam) it is said (kila) the Ancient (porāṇā) said (āhu).

418. 456. Hiyyopabhuti¹⁶⁰ paccakkhe hiyyattanī (886).

**Hiyyopabhuti¹⁶¹ atīte kāle paccakkhe vā apaccakkhe vā
hiyyattanī¹⁶² vibhatti hoti.**

So agamā maggaṃ, te agamū maggaṃ.

In that which is seen beginning with yesterday, there is "hiyyattanī".

In the past time, beginning yesterday, in that which is seen or not seen, there is the inflection "hiyyattanī".

He (so) went (agamā) to the road (maggaṃ); they (te) went (agamū) to the road (maggaṃ).

419. 469. Samīpe 'jjatanī (887).

**Ajjappabhuti atīte kāle paccakkhe vā apaccakkhe vā samīpe ajjatanī vibhatti
hoti.**

So maggaṃ agamī, te maggaṃ agamū.

In proximity there is "ajjatanī".

In the past time, beginning today, in that which is seen or that which is not seen, in proximity, there is the inflection "ajjatanī".

He (so) went (agamī) to the road (maggaṃ); they (te) went (agamū) to the road (maggaṃ).

420. 471. Māyoge sabbakāle ca (888).

**Hiyyattanī-ajjatanī icc' etā vibhattiyo yadā māyogā¹⁶³, tadā sabbakāle ca
honti.**

¹⁶⁰ Hiyyopabhuti (Sī).

¹⁶¹ Hiyyopabhuti (Sī).

¹⁶² Hiyyattanī (Sī).

Mā gamā, mā vacā, mā gamī, mā vacī.

Caggahaṇena pañcamīvibhatti pi hoti. Mā gacchāhi.

In conjunction with "mā", in all time also.

When in conjunction with "mā" and in all time, there are the inflections "hiyyattani" and "ajjatanī".

Don't (mā) go (gamā), don't (mā) talk (vacā); don't (mā) go (gamī), don't (mā) talk (vacī).

By taking "ca" there is also the inflection "pañcamī". Don't (mā) go (gacchāhi).

421. 473. Anāgate bhavissantī (892).

Anāgate kāle **bhavissantī**vibhatti hoti.

So gacchissati, karissati. Te gacchissanti, karissanti.

In the future there is "bhavissantī".

In future time there is the inflection "bhavissantī".

He (so) will go (gacchissati), he (so) will do (karissati). They (te) will go (gacchissanti), they (te) will do (karissanti).

422. 475. Kriyātipanne 'tīte kālātipatti (895).

Kriyātipannamatte atīte kāle **kālātipatti**vibhatti hoti.

So ce taṃ yānaṃ alabhissā, agacchissā. Te ce taṃ yānaṃ alabhissamsu, agacchissamsu.

In the past, in an action that has passed (without taking place), there is "kālātipatti".

In the past time, in an action that has passed without happening, there is the inflection "kālātipatti".

If (ce) he (so) had got (alabhissā) that (taṃ) vehicle (yānaṃ), he (so) would have gone (agacchissā). If (ce) they (te) had got (alabhissamsu) that (taṃ) vehicle (yānaṃ), they (te) would have gone (agacchissamsu).

423. 426. Vattamānā ti anti, si tha, mi ma; te ante, se vhe, e mhe (896).

Vattamānā icc' esā saññā hoti **ti anti, si tha, mi ma, te ante, se vhe, e mhe** icc' etesaṃ **dvādasannaṃ** padānaṃ.

Vattamānā icc' anena kvattho? Vattamānā paccuppanne.

Ti anti, si tha, mi ma; te ante, se vhe, e mhe are "vattamānā".

There is the name "vattamānā" to these twelve words: **ti anti, si tha, mi ma; te ante, se vhe, e mhe**.

Why it is said "vattamānā"? For the use of the word "vattamānā" in the sutta "Vattamānā paccuppanne" (§414).

424. 450. Pañcamī tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase (897).

Pañcamī icc' esā saññā hoti **tu antu, hi tha, mi ma, taṃ antaṃ, ssu vho, e āmase** icc' etesaṃ **dvādasannaṃ** padānaṃ.

Pañcamī icc' anena kvattho? Āṇatyāsiṭṭhe 'nuttakāle pañcamī.

Tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase are "pañcamī".

There is the name "pañcamī" to these twelve words: **Tu antu, hi tha, mi ma; taṃ antaṃ, ssu vho, e āmase**.

Why it is said "pañcamī"? For the use of the word "pañcamī" in the sutta "Āṇatyāsiṭṭhe 'nuttakāle pañcamī" (§415).

425. 453. Sattamī eyya eyyuṃ, eyyāsi eyyātha, eyyāmi eyyāma; etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe (898).

Sattamī icc' esā saññā hoti **eyya eyyuṃ, eyyāsi eyyātha, eyyāmi eyyāma, etha eraṃ, etho eyyāvho, eyyaṃ eyyāmhe** icc' etesaṃ **dvādasannaṃ** padānaṃ.

Sattamī icc' anena kvattho? Anumatiparikappatthesu sattamī.

Eyya eyyum̐, eyyāsi eyyātha, eyyāmi eyyāma; etha eram̐, etho eyyāvho, eyyam̐ eyyāmhe are "sattamī".

There is the name "sattamī" to these twelve words: **eyya eyyum̐, eyyāsi eyyātha, eyyāmi eyyāma; etha eram̐, etho eyyāvho, eyyam̐ eyyāmhe**.

Why it is said "sattamī"? For the use of the word "sattamī" in the sutta "Anumatiparikappatthesu sattamī" (§416).

426. 459. **Parokkhā a u, e ttha, am̐ mha¹⁶⁴; ttha re, ttho vho, im̐ mhe¹⁶⁵** (899).

Parokkhā icc' esā saññā hoti **a u, e ttha, am̐ mha¹⁶⁶, ttha re, ttho vho, im̐ mhe¹⁶⁷** icc' etesam̐ **dvādasannam̐** padānam̐.

Parokkhā icc' anena kvattho? Apaccakkhe parokkhātīte.

A u, e ttha, am̐ mha; ttha re, ttho vho, im̐ mhe are "parokkhā".

There is the name "parokkhā" to these twelve words: **a u, e ttha, am̐ mha; ttha re, ttho vho, im̐ mhe**.

Why it is said "parokkhā"? For the use of the word "parokkhā" in the sutta "Apaccakkhe parokkhātīte" (§417).

427. 455. **Hiyyattanī ā ū, o ttha, am̐ mhā¹⁶⁸; ttha tthur̐, se vham̐, im̐ mhase** (900).

Hiyyattanī icc' esā saññā hoti **ā ū, o ttha, am̐ mhā¹⁶⁹, ttha tthur̐, se vham̐, im̐ mhase** icc' etesam̐ **dvādasannam̐** padānam̐.

Hiyyattanī icc' anena kvattho? Hiyyopabhuti paccakkhe hiyyattanī.

Ā ū, o ttha, am̐ mhā; ttha tthur̐, se vham̐, im̐ mhase are "hiyyattanī".

¹⁶⁴ Amha (Sī).

¹⁶⁵ Imhe (Sī).

¹⁶⁶ Amha (Sī).

¹⁶⁷ Imhe (Sī).

¹⁶⁸ Amhā (Sī).

¹⁶⁹ Amhā (Sī).

There is the name "hiyyattani" to these twelve words: **ā ū, o ttha, aṃ mhā; ttha tthum, se vham, im mhase.**

428. 468. **Ajjatani ī um, o ttha, im mhā; ā ū, se vham, aṃ mhe** (901).

Ajjatani icc' esā saññā hoti **ī um, o ttha, im mhā. ā ū, se vham, aṃ mhe** icc' etesaṃ **dvādasannaṃ** padānaṃ.

Ajjatani icc' anena kvattho? Samīpe 'jjatani.

ī um, o ttha, im mhā; ā ū, se vham, aṃ mhe are "ajjatanī".

There is the name "ajjatanī" to these twelve words: **ī um, o ttha, im mhā; ā ū, se vham, aṃ mhe.**

Why it is said "ajjatanī"? For the use of the word "ajjatanī" in the sutta "Samīpe 'jjatani" (§419).

429. 472. **Bhavissanti ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe** (902).

Bhavissanti icc' esā saññā hoti **ssati ssanti, ssasa ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssaṃ ssāmhe** icc' etesaṃ **dvādasannaṃ** padānaṃ.

Bhavissanti icc' anena kvattho? Anāgate bhavissanti.

Ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe are "bhavissanti".

There is the name "bhavissanti" to these twelve words: **ssati ssanti, ssasi ssatha, ssāmi ssāma; ssate ssante, ssase ssavhe, ssaṃ ssāmhe.**

Why it is said "bhavissanti"? For the use of the word "bhavissanti" in the sutta "Anāgate bhavissanti" (§421).

430. 474. **Kālātipatti ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā;¹⁷⁰ ssatha ssaṃsu,¹⁷¹ ssase ssavhe, ssaṃ¹⁷² ssāmhase** (903).

¹⁷⁰ Ssamhā (Sī).

¹⁷¹ Ssaṃsu (Sī).

¹⁷² Ssaṃ (Sī).

Kālātipatti icc' esā saññā hoti **ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā**¹⁷³, **ssatha ssisu**¹⁷⁴, **ssase ssavhe, ssiṃ**¹⁷⁵ **ssāmhase** icc' etesaṃ **dvādasannaṃ** padānaṃ.

Kālātipatti icc' anena kvattho? Kriyātipanne 'tīte kālātipatti.

Ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā; ssatha ssisu, ssase ssavhe, ssiṃ ssāmhase are "kālātipatti".

There is the name "kālātipatti" to these twelve words: **ssā ssaṃsu, sse ssatha, ssaṃ ssāmhā; ssatha ssisu, ssase ssavhe, ssiṃ ssāmhase**.

Why it is said "kālātipatti"? For the use of the word "kālātipatti" in the sutta "Kriyātipanne 'tīte kālātipatti" (§422).

431. 458. Hiyyattani-sattamī-pañcamī-vattamānā sabbadhātukaṃ (904).

Hiyyattanādayo catasso vibhattiyo **sabbadhātuka**saññā honti.

Agamā, gaccheyya, gacchatu, gacchati (M. i, 326).

Sabbadhātuka icc' anena kvattho? Ikārāgamo asabbadhātumhi.

"Hiyyattani", "sattamī", "pañcamī" and "vattamānā" are "sabbadhātuka".

The four inflections beginning with "hiyyatani" are called "sabbadhātuka".¹⁷⁶

(He) came (agamā), (he) would go (gaccheyya), go (gacchatu), (he) goes (gacchati).

Why it is said "sabbadhātuka"? For the use of the word "sabbadhātuka" in the sutta "Ikārāgamo asabbadhātumhi" (§516).

Iti ākhyāta-kappe paṭhamo kaṇḍo.
Thus ends the first section in the chapter of verbs

DUTIYA-KAṆḌA

¹⁷³ Ssamhā (Sī).

¹⁷⁴ Ssiṃsu (Sī).

¹⁷⁵ Ssaṃ (Sī).

¹⁷⁶ These inflections can be applied after all (sabba) roots (dhātu).

Second Section

432. 462. Dhātu-liṅgehi parā paccayā (905).

Dhātu-liṅga icc' etehi parā paccayā honti.

Karoti, gacchati. Yo koci karoti, taṁ añño "karohi karohi" icc' evaṁ bravīti, atha vā karontam payojayati¹⁷⁷ = kāreti. Saṁgho pabbatam iva attānam ācarati¹⁷⁸ = pabbatāyati. Taḷākam samuddam iva attānam ācarati¹⁷⁹ = samuddāyati. Saddo cicciṭam iva attānam ācarati¹⁸⁰ = cicciṭāyati (Vin. iii, 320). Vasiṭṭhassa apaccam Vasiṭṭho (Vin. ii, 11). Evam aññe pi yojetabbā.

Suffixes are after roots and bases.¹⁸¹

There are suffixes after roots (dhātu) and bases (liṅga).

(He) does (karoti), (he) goes (gacchati). Someone (yo koci) does (karoti), another (añño) says (bhavīti) to him (taṁ), "do (karohi), do (karohi)", or (atha vā) he engages in (payojayati) doing (karontam) = (he) causes to do (kāreti). The Saṁgha (Saṁgho) acts (ācarati) itself (attānam) like (iva) a mountarin (pabbatam) = acts like a mountain (pabbatāyati). The lake (taḷākam) acts (ācarati) itself (attānam) like (iva) a sea (samuddam) = acts like a sea (samuddāyati). The sound (saddo) acts (ācarati) itself (attānam) like (iva) "ci-ci" (cicciṭam) = acts like "ci-ci" (cicciṭāyati). The offspring (apaccam) of Vasiṭṭha (Vasiṭṭhassa) (is called) Vasiṭṭho. Thus also others should be formed.

433. 528. Tija-gupa-kita-mānchi kha-cha-sā vā (906-9).

Tija gupa kita māna icc' etehi dhātūhi kha cha sa icc' ete paccayā honti vā.

Titikkhati (A. ii, 468; Khu. i, 59), jigucchati (Khu. i, 320; M. ii, 87), tikicchati (Khu. vi, 183), vīmaṁsati (A. ii, 304; Khu. ii, 318).

Vā ti kimattham? Tejati, gopati¹⁸², māneti.

¹⁷⁷ Payojayati ti (Sī).

¹⁷⁸ Attānam ācarati ti (Sī).

¹⁷⁹ Attānam ācarati ti (Sī).

¹⁸⁰ Attānam ācarati ti (Sī).

¹⁸¹ This is a "paribhāsa-sutta", a maxim, a general statement.

Sometimes after "tija", "gupa", "kita" and "māna", there are "kha", "cha" and "sa".

Sometimes, after the roots "tija", enduring, "gupa", disgusting, "kita", curing, and "māna", investigating, there are the suffixes "kha", "cha", and "sa".

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) cures (tikicchati), (he) investigates (vīmaṃsati).

1. tija (§457)
2. tij + kha (§433)
3. ti + tij + kha (§458)
4. ti + tik + kha (§473)
5. ti + tik + kha + ti (§414) = titikkhati (§11)

1. gupa (§457)
2. gup + cha (§433)
3. gu + gup + cha (§458)
4. gi + gup + cha
5. ji + gup + cha
6. ji + guc + cha (§472)
7. ji + guc + cha + ti (§414) = jigucchati (§11)

1. kita (§457)
2. kit + cha (§433)
3. ki + kit + cha (§458)
4. ta + kit + cha
5. ti + kit + cha
6. ti + kic + cha (§472)
7. ti + kic + cha + ti (§414) = tikicchati (§11)

1. māna (§457)
2. mān + sa (§433)
3. mā + mān + sa (§458)
4. mī + mān + sa
5. vī + mān + sa
6. vī + maṃ + sa
7. vī + maṃ + sa + ti (§414) = vīmaṃsati (§11)

Comment [UN115]: please check the formation and please supply with the sutta numbers when missing.

Why it is said "vā" (sometimes)? To allow exceptions to the rule such as in the following examples: (he) sharpens (tejati), (he) protects (gopati), (he) honors (māneti).

434. 534. Bhuja-ghasa-hara-su-pādīhi tumicchatthesu¹⁸³ (910).

Bhuja ghasa hara su pā icc' evamādīhi dhātūhi **tumicchatthesu kha cha sa** icc' etc paccayā honti vā.

Bhottum icchati = bubbhukkhati. Ghasitum icchati = jighacchati (Khu. i, 43). Haritum icchati = jigīsati (Khu. v, 359). Sotum icchati = sussusati (D. i, 220; A. i, 73). Pātum icchati = pivāsati.

Vā ti kimattham? Bhottum icchati.

Tumicchatthesū ti kimattham? Bhuñjati (Vin. ii, 97).

After "bhuja", "ghasa", "hara", "su" and "pā" in the meanings of wanting and to do.

Sometimes, after the roots "bhuja", swallowing, "ghasa", eating, "hara", taking, carrying, "su", hearing, and "pā", drinking, in the meanings of wanting and to do, there are the suffixes "kha", "cha" and "sa".

Comment [UN116]: please check the translation of tumicchatthesu. Is it a dvanda compound? "Tum" has one meaning and "icchā" another.

(He) wishes (icchati) to eat (bhottum) = wishes to eat (bubbhukkhati).
(He) wishes (icchati) to eat (ghasitum) = wishes to eat (jighacchati).
(He) wishes (icchati) to carry (haritum) = wishes to carry (jigīsati).
(He) wishes (icchati) to hear (sotum) = wishes to hear (sussusati).
(He) wishes (icchati) to drink (pātum) = wishes to drink (pivāsati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following examples: (he) wishes (icchati) to eat (bhottum).

Why it is said "tumicchatthesu" (in the meaning of wanting and to do)? To prevent the operation of this rule when there are not the meanings of wanting and to do such as in the following example: (he) eats (bhuñjati).

435. 536. Āya nāmato kattūpamānā-d-ācāre (911).

Nāmato kattūpamānā ācāratthe **āyapaccayo** hoti.

¹⁸³ Tumicchatthesu ca (Sī).

Sam̐gho pabbatam iva attānam ācarati = pabbatāyati. Taḷākam̐ samuddam̐ iva attānam ācarati = samuddāyati. Saddo ciccīṭam̐ iva attānam ācarati = ciccīṭāyati (Vin. iii, 320; S. i, 171). Evaṃ aññe pi yojetabbā.

There is "āya" after nouns in comparison as an agent and in behaviour.

After nouns there is there is suffix "āya" in comparison as an agent and in the meaning of behaviour.

The Sam̐gha (Sam̐gho) acts (ācarati) itself (attānam̐) like (iva) a mountarin (pabbatam̐) = acts like a mountain (pabbatāyati). The lake (taḷākam̐) acts (ācarati) itself (attānam̐) like (iva) a sea (samuddam̐) = acts like a sea (samuddāyati). The sound (saddo) acts (ācarati) itself (attānam̐) like (iva) "ci-ci" (ciccīṭam̐) = acts like "ci-ci" (ciccīṭāyati). Thus also others should be formed.

436. 537. Īy' ūpamānā ca (912).

Nāmato upamānā ācāratthe ca īyapaccayo hoti.

Achattam̐ chattam̐ iva ācarati¹⁸⁴ = chattīyati. Aputtam̐ puttam̐ iva ācarati¹⁸⁵ = puttīyati.

Upamānā ti kimattham̐? Dhammam̐ ācarati¹⁸⁶.

Ācāre ti kimattham̐? Achattam̐ chattam̐ iva rakkhati. Evaṃ aññe pi yojetabbā.

Also there is "īya" in comparison.

Also there is the suffix "īya" after nouns in the meaning of behaviour in comparison.

(He) treats (ācarati) what is not an umbrella (achattam̐) like (iva) an umbrella (chattam̐) = treats like an umbrella (chattīyati). (He) treats (ācarati) someone who is not a son (aputtam̐) like (iva) a son (puttam̐) = treats like a son (puttīyati).

¹⁸⁴ Ācaratī ti (Sī).

¹⁸⁵ Ācaratī ti (Sī).

¹⁸⁶ Dhammam̐ ācaratī (Rū, Sad.). Dhammam̐ ācaratī ti dhammacārī (K).

Why it is said "upamāna" (comparison)? To prevent the operation of this rule when there is no comparison such as in the following example: (he) practices (ācarati) the Dhamma (Dhammaṃ).

Why it is said "ācāra" (behaviour)? To prevent the operation of this rule when there is not (a verb signifying) behaviour such as in the following example: (he) protects (rakkhati) what is not an umbrella (achattaṃ) like (iva) an umbrella (chattaṃ). Thus also others should be formed.

437. 538. Nāmamhā 'tticchatthe (913).

Nāmamhā attano icchatthe īyapaccayo hoti.

Attano pattam icchati = pattīyati. Evaṃ vatthīyati, parikkhārīyati, cīvarīyati, dhanīyati, ghaṭīyati (DhA. i, 30).

Atticchatthe ti kimatthaṃ? Aññassa pattam icchati. Evaṃ aññe pi yojetabbā.

After nouns in the meaning of desire for oneself.

After nouns there is the suffix "īya" in the meaning of desire of oneself.

(He) wishes (icchati) the bowl (pattaṃ) for himself (attano) = wishes the bowl for himself (pattīyati). Thus (evaṃ) (he) wishes the cloth for himself (vatthīyati), (he) wishes the requisites for himself (parikkhārīyati), (he) wishes the robes for himself (cīvarīyati), (he) wishes the wealth for himself (dhanīyati), (he) wishes the water bowl for himself (ghaṭīyati).

Why it is said "atticchatthe" (in the meaning of desire of oneself)? To prevent the operation of this rule when there is not the meaning of desire of oneself such in the following example: (he) wishes (icchati) the bowl (pattaṃ) for another (aññassa). Thus also others should be formed.

438. 540. Dhātūhi ñe-ñaya-ñāpe-ñāpayā kārītāni hetvatthe (914).

Sabbehi dhātūhi ñe ñaya ñāpe ñāpayā icc' ete paccayā honti kārītasāññā ca hetvatthe.

Yo koci karoti, taṃ añño "karoḥi karoḥi" icc' evaṃ bravīti¹⁸⁷, atha vā karontaṃ payojayati = kāreti (M. ii, 332), kārayati, kārāpeti (Vin. i, 240), kārāpayati. Ye keci karonti, te aññe "karoṭha karoṭha" icc' evaṃ bruvanti¹⁸⁸ = kārenti (M. i, 121), kārayanti, kārāpentī (Vin. i, 121), kārāpayanti. Yo koci pacati, taṃ añño "pacāhi pacāhi" icc' evaṃ bruvīti¹⁸⁹, atha vā pacantaṃ payojayati = pāceti, pācayati, pācāpeti, pācāpayati. Ye keci pacanti, te aññe "pacatha pacatha" icc' evaṃ bruvanti¹⁹⁰ = pācentī, pācayanti, pācāpentī, pācāpayanti. Evaṃ bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati. Bhaṇenti, bhaṇayanti, bhaṇāpentī, bhaṇāpayanti. Tatha-r-iva aññe pi yojetabbā.

Hetvatthe ti kimatthaṃ? Karoti (M. i, 10), pacati.

Atthaggahaṇena alapaccayo hoti. Jotalati.

After roots, in the meaning of cause, there are "ṇe", "ṇaya", "ṇāpe", "ṇāpaya" (which are called) "kārita".

After all roots, in the meaning of cause, there are the suffixes "ṇe", "ṇaya", "ṇāpe", "ṇāpaya", and they are called "kārita".

Someone (yo koci) does (karoti), another (añño) says (bhavīti) thus (evaṃ) to him (taṃ), "do (karoḥi), do (karoḥi)", or (atha vā) he engages (him) in (payojayati) doing (karontaṃ) = (he) causes him to do (kāreti, kārayati, kārāpeti, kārāpayati). Some people (ye keci) do (karonti), others (aññe) say (bruvanti) thus (evaṃ) to them (te), "do (karoṭha), do (karoṭha)" = (they) cause others to do (kārentī, kārayanti, kārāpentī, kārāpayanti). Someone (yo koci) cooks (pacati), another (añño) says (bhavīti) thus (evaṃ) to him (taṃ), "cook (pacāhi), cook (pacāhi)", or (atha vā) (he) engages (payojati) (him) in cooking (pacantaṃ) = (he) causes him to cook (pāceti, pācayati, pācāpeti, pācāpayati). Some people (ye keci) cook (pacanti), others (aññe) say (bruvanti) thus (evaṃ) to them (te), "cook (pacatha), cook (pacatha)" = (they) cause them to cook (pāceti, pācayati, pācāpeti, pācāpayati). Likewise, (he) causes to recite (bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati); (they) cause to recite (bhaṇenti, bhaṇayanti, bhaṇāpentī, bhaṇāpayanti). In this way also others should be formed.

¹⁸⁷ "Abravi, abravun" ti atītakālikapadāni katthaci dissanti, taṃ na yuttaṃ, taṃsaṃvaṇṇetabbabhūtaṇaṃ "kāreti, kārentī" tyādinaṃ padānaṃ vattamānakālikattā. Bruvanti (Rū. 502-sutte), brunti (Sad. Dhātumāla 145-piṭṭhe).

¹⁸⁸ Purimapiṭṭhe passitabbaṃ.

¹⁸⁹ Purimapiṭṭhe passitabbaṃ.

¹⁹⁰ Purimapiṭṭhe passitabbaṃ.

Why it is said "hetvatthe" (in the meaning of cause)" To prevent the operation of this rule when there is not the meaning of cause such as in the following examples: (he) does (karoti), (he) cooks (pacati).

By taking "attha" there is also the suffix "ala". (He) causes to shine (jotalati).

439. 539. Dhāturūpe nāasmā ṇayo ca (919).

Tasmā nāasmā **ṇayapaccayo** hoti **kārita**sañño ca dhāturūpe sati.

Hatthinā atikkamati maggaṃ¹⁹¹ = atihatthayati. Vīṇāya upagāyati gītaṃ¹⁹² = upavīṇayati. Daḷhaṃ karoti vīriyaṃ¹⁹³ = daḷhayati. Visuddhā hoti ratti¹⁹⁴ = visuddhayati.

Caggahaṇena āra āla icc' etc paccayā honti. Santaṃ¹⁹⁵ karoti = santāraṭi¹⁹⁶; upakkamaṃ karoti = upakkamālati.

Also when it has the appearance of a root there is "ṇaya".

Also when it has the appearance of a root, after a noun, there is the suffix "ṇaya" and it is called "kārita".

(He) crosses (atikkamati) the road (maggaṃ) by elephant (hatthinā) = (he) crosses the road by elephant (atihatthayati). (He) sings (upagāyati) a song (gītaṃ) with the harp (vīṇāya) = (he) sings with a harp (upavīṇayati). (He) makes (karoti) effort (vīriyaṃ) firm (daḷhaṃ) = (he) makes effort firm (daḷhayati). (He) the night (ratti) is (hoti) pure (visuddhā) = (it) is pure as the night (visuddhayati).

By taking "ca" there are also the suffixes "āra" and "āla". (He) makes (karoti) calm (santaṃ) = (he) makes calm (santāraṭi); (he) makes (karoti) effort (upakkamaṃ) = (he) makes effort (upakkamālati).

440. 445. Bhāva-kammesu yo (920).

Sabbehi dhātūhi bhāva-kammesu **yapaccayo** hoti.

¹⁹¹ Magganti (Sī).

¹⁹² Gītaṃ (Sī).

¹⁹³ Vīriyaṃ (Sī).

¹⁹⁴ Ratti (Sī).

¹⁹⁵ Santaṃ (Sī).

¹⁹⁶ Santāraṭi (Sī).

Thīyate, bujjhate, paccate, labbhate, kariyate, yujjate¹⁹⁷, uccate.

Bhāva-kammesū ti kimattham? Karoti, pacati, paṭhati.

There is "ya" in the passive (kamma) and impersonal (bhāva).

After all roots, in the passive (kamma) and impersonal (bhāva), there is the suffix "ya".¹⁹⁸

Standing (thīyate); knowing or it is known (bujjhate); cooking or it is cooked (paccate); obtaining and it is obtained (labbhate); doing or it is done (kariyate); yoking or it is yoked (yujjate); saying or it is said (uccate).

Why it is said "bhāva-kammesu" (in the passive and impersonal)? To prevent the operation of this rule when there is not the passive or the impersonal such as in the following examples: (he) does (karoti), (he) cooks (pacati), (he) reads (paṭhati).

441. 447. Tassa cavagga-yakāra-vakārattam sadhātvantassa (921).

Tassa yapaccayassa **cavagga-yakāra-vakārattam** hoti dhātūnam antena¹⁹⁹ saha yathāsambhavam.

Vuccate, vuccante, uccate, uccante, paccate, paccante. Majjate, majjante, yujjate, yujjante. Bujjhate, bujjhante, kujjhate, kujjhante, ujjhate, ujjhante. Haññate, haññante. Kayyate, kayyante. Dibbate, dibbante.

Along with the end letter of the root of that (ya), there is the state of "ca" group, "y" and "v".

Of the suffix "ya" together with the end (letter) of the root there is the substitution of "ca" group, "y" and "v".

It is said (vuccate, uccate), they are said (vuccante, uccante); it is cooked (paccate), they are cooked (paccante). It is rubbed (majjate), they are rubbed (majjante); it is engaged (yujjate), they are engaged (yujjante). It is known (bujjhate), they are know (bujjhante); it is angry (kujjhate), they are angry (kujjhante); it is forsaken (ujjhate), they are forsaken (ujjhante). It is killed

¹⁹⁷ Ijjate (Sī).

¹⁹⁸ The suffix "ya" when added after intransitive roots, it has only the sense of impersonal; but after transitive roots it has both meanings.

¹⁹⁹ Dhātvantena (Sī).

(haññate), they are killed (haññante). It is done (kayyate), they are done (kayyante). It is played (dibbate), they are played (dibbante).

Comment [UN117]: please check.

442. 448. Ivaṇṇāgamo vā (922).

Sabbehi dhātūhi **yamhi** paccaye²⁰⁰ pare ivaṇṇāgamo hoti vā.

Karīyate, karīyati (M. ii, 101), gacchīyate, gacchīyati.

Vā ti kimattham? Kayyate.

Sometimes there is insertion of "i" or "ī".

Sometimes, after all roots, when the suffix "ya" follows, there is the insertion of "i" or "ī".

Doing or it is done (karīyate, karīyati); going or it is gone (gacchīyate, gacchīyati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: it is done (kayyate).

443. 449. Pubbarūpañ ca (923).

Sabbehi dhātūhi **yapaccayo** pubbarūpam āpajjate vā.

Vuḍḍhate, phallate, dammate, sakkate, labbhate, dissate²⁰¹.

And the previous form.

Sometimes, after all roots, the suffix "ya" reaches the previous form.

It is increased (vuḍḍhate); **splitting (phallate)**; taming or it is tamed (dammate); obtaining or it is obtained (labbhate); seeing or it is seen (dissate).

Comment [UN118]: please check.
Also what is the meaning of "sakkate".

444. 511. Tathā²⁰² kattari ca (924).

²⁰⁰ Tasmim **yapaccaye** (Sī).

²⁰¹ Sīhaḷapothake ito param "vā ti kimattham? Damyate" ti pāṭho dissati, tathā Saddanītisuttamālāyam api.

²⁰² Yathā (Sī, K).

Yathā heṭṭhā bhāva-kammesu **yapaccayassa ādeso** hoti tathā kattari pi ²⁰³
yapaccayassa ādeso kātabbo.

Bujjhati (JA. i, 403), vijjhati, maññati (Khu. i, 22), sibbati (Vin. ii, 86).

Also in the active voice.

Just as above in the passive and impersonal there is substitution of the suffix "ya", likewise in the active voice the substitution of the suffix "ya" should be done.

Comment [UN119]: please check.

(He) knows (bujjhati), (he) pierces (vijjhati), (he) thinks (maññati), (he) stitches (sibbati).

445. 433. Bhūvādito a (925).

Bhū icc' evamādito dhātugaṇato **apaccayo** hoti kattari.

Bhavati (Khu. i, 67), paṭhati, pacati, jayati.

After "bhū" and others there is a.

After the group of roots that begin with "bhū", there is the suffix "a" in the active voice.

(He) is (bhavati), (he) reads (paṭhati), (he) cooks (pacati), (he) conquers (jayati).

Formation of "bhavati":

1. **bhū** (§457)
2. bhū + **ti** (§414)
3. bhū + **a** + ti (§445)
4. bho + a + ti (§485)
5. bhava + a + ti (§513)
6. bhava + a + ti (83)
7. **bhavati** (§11)

Formation of "pacati"

1. **paca** (§457)
2. paca (§521)
3. pac + **ti** (§414)

²⁰³ Kattari ca (Sī).

4. pac + a + ti (§445)

5. **pacati** (§11)

446. 509. Rudhādito niggahitapubbañ ca (926).

Rudha icc' evamādito dhātugaṇato apaccayo hoti kattari, pubbe niggahitāgamo hoti.

Rundhati (SnA. i, 161), chindati, bhindati.

Caggahaṇena i ī e o icc' ete paccayā honti niggahitapubbañ ca.

Rundhiti, rundhīti, rundheti, rundhoti, sumbhoti, parisumbhoti.

Also after "rudha" and others there is (insertion of the) "niggahita" in front.

After the group of roots beginning with "rudha", there is the suffix "a" in the active voice, and in front there insertion of the "niggahita".

(He) obstructs (rundhati), (he) cuts (chindati), (he) breaks (bhindati).

By taking "ca" there are also the suffixes "i", "ī", "e", "o" and the "niggahita" in front. (He) obstructs (rundhiti, rundhīti, rundheti, rundhoti), (he) strikes (sumbhoti, parisumbhoti).

Formation of "rundhati", (he obstructs).

1. **rudha** (§457)

2. **rudha** (§521)

3. rudh + **ti** (§414)

4. rudh + a + ti (§445)

4. **rumdh** + a + ti (§446)

5. **rundh** + a + ti (§31)

6. **rundhati** (§11)

447. 510. Divādito yo (928).

Divu icc' evamādito dhātugaṇato yapaccayo hoti kattari.

Dibbati (VinA. i, 6), sibbati (Vin. ii, 86), yujjhati, vijjhati, bujjhati (Khu. i, 33).

After "divu" and others there is "yo".

After the group of roots that begin with "divu" there is the suffix "ya" in the active voice.

(He) plays or shines (dibbati), (he) stitches (sibbati), (he) fights (yujjhati), (he) pierces (vijjhati), (he) knows (bujjhati).

Formation of "dibbati".

1. **divu** (§457)
2. **div** (§521)
3. **div + ti** (§414)
4. **div + ya + ti** (§447)
5. **div + ya + ti** (§444)
6. **div + a + ti** (§28)
7. **dibb + a + ti** (§20)
8. **dibbati** (11)

Comment [UN120]: please check this.

448. 512. Svādito ṇu-ṇā-uṇā ca (929).

Su icc' evamādito dhātugaṇato **ṇu ṇā uṇā** icc' ete paccayā honti kattari.

Abhisuṇoti, abhisuṇāti; saṁvuṇoti, saṁvuṇāti; āvuṇoti, āvuṇāti; pāpuṇoti²⁰⁴, pāpuṇāti (M. ii, 99).

Also after "su" there is "ṇu", "ṇā", "uṇā".

After the group of roots that begin with "su", there are the suffixes "ṇu", "ṇā", "uṇā" in the active voice.

(He) hears (abhisuṇoti, abhisuṇāti); (he) restrains (saṁvuṇoti, saṁvuṇāti); (he) strings (āvuṇoti, āvuṇāti); (he) reaches (pāpuṇoti, pāpuṇāti).

Formation of "suṇoti" (he hears).

1. **su** (§457)
2. **su + ti** (§414)
3. **su + ṇu + ti** (§448)
4. **su + ṇo + ti** (§485)
5. **suṇoti** (§11)

Formation of "suṇāti" (he hears).

²⁰⁴ "Pāpuṇoti" ti udāharaṇaṃ na yuttan ti ācariyā vadanti, Nyāsasuttaniddesa-Padarūpasiddhi-Saddanīṭiganthesu pi natthi. Papubba-apa-dhātutohi ṇu-paccayena vā ṇā-paccayena vā uṇā-paccayena vā "pāpuṇoti" ti rūpaṃ na sijjhati.

1. **su** (§457)
2. **su + ti** (§414)
3. **su + ṇā + ti** (§448)
4. **suṇāti** (§448)

449. 513. Kiyādito nā (930).

Kī icc' evamādito dhātugaṇato **nā**paccayo hoti kattari.

Kiṇāti, jināti (Khu. i, 64), dhunāti, munāti, lunāti, punāti²⁰⁵.

After "kī" and others there is "nā".

After the group of roots that begin with "kī" there is the suffix "nā" in the active voice.

(He) buys (kiṇāti), (he) conquers (jināti), (he) shakes (dhunāti), (he) knows (munāti), (he) cuts (lunāti), (he) cleans (punāti).

Formation of "kiṇāti".

1. **kī** (§457)
2. **kī + ti** (§414)
3. **kī + nā + ti** (§449)
4. **kī + nā + ti** (§517)
5. **ki + ṇā + ti** (§449)
6. **kiṇāti** (§11)

450. 517. Gahādito ppa-ṇhā (931).

Gaha icc' evamādito dhātugaṇato **ppa ṇhā** icc' ete paccayā honti kattari.

Gheppati, gaṇhāti (VinA. i, 20).

After "gaha" and others there are "ppa" and "ṇhā".

After the group of roots that begin with "gaha", there are the suffixes "ppa" and "ṇhā" in the active voice.

(He) takes (gheppati, gaṇhāti).

Formation of "gaṇhāti".

²⁰⁵ Muṇāti, luṇāti, puṇāti (Sī).

1. **gaha** (§457)
2. gaha + **ti** (§414)
3. gaha + **ṇhā** + ti (§450)
4. **gaṇhāti** (§11)
5. **gaṇhāti** (§11)

Comment [UN121]: please explain this step and number of sutta.

451. 520. Tanādito o-yirā (932).

Tanu icc' evamādito dhātugaṇato **o yira** icc' ete paccayā honti kattari.

Tanoti, tanohi; karoti (M. i, 10), karohi (Khu. ii, 172); kayirati, kayirāhi.

After "tanu" and others there are "o" and "yira".

After the group of roots that begin with "tanu" there are the suffixes "o" and "yira" in the active voice.

(He) stretches (tanoti), (you) stretch (tanohi); (he) does (karoti), (you) do (karohi); (he) does (kayirati), (you) do (kayirāhi).

Formation of "tanoti".

1. **tanu** (§457)
2. **tanu** (§521)
3. tan + **ti** (§414)
4. tan + **o** + ti (§451)
5. **tanoti** (§11)

452. 525. Curādito ṇe-ṇayā (933).

Cura icc' evamādito dhātugaṇato **ṇe ṇaya** icc' ete paccayā honti kattari, kārītasāññā ca.

Coreti, corayati; cinteti (JA. i, 227), cintayati; manteti, mantayati.

After "cura" and others there are "ṇe" and "ṇayā".

After the group of roots that begin with "cura", there are the suffixes "ṇe" and "ṇaya" in the active voice.

(He) steals (coreti, corayati); (he) thinks (cinteti, cintayati); (he) consults (manteti, mantayati).

Formation of "coreti".

1. **cura** (§457)
2. **cura** (§521)
3. **cur + ti** (§414)
4. **cur + ne + ti** (§452)
5. **cur + ne + ti** (§523)
6. **cor + c + ti** (§483)
7. **coreti** (§11)

Formation of "corayati".

1. **cura** (§457)
2. **cura** (§521)
3. **cur + ti** (§414)
4. **cur + naya + ti** (§452)
5. **cur + naya + ti** (§523)
6. **cor + aya + ti** (§483)
7. **corayati** (§11)

453. 444. Attanopadāni bhāve ca kammani (934).

Bhāve ca kammani ca attanopadāni honti.

Uccate, uccante; majjate, majjante; yujjate, yujjante; kujjhate, kujjhante;
labbhate, labbhante; kayyate, kayyante.

Also in the impersonal and passive voice there are "attanopada" (inflections).

There are "attanopada" (inflections) in the impersonal and passive voice.

Saying or (it) is said (uccate), saying or (they) are said (uccante); (it) is rubbed (majjate), (they) are rubbed (majjante); (it) is engaged (yujjate), (they) are engaged (yujjante); (he) is angry (kujjhate), (they) are angry (kujjhante); obtaining or (it) is obtained (labbhate), obtaining (they) are obtained (labbhante); doing or (it) is done (kayyate), doing or (they) are done (kayyante).

454. 440. Kattari ca (935).

Kattari ca attanopadāni honti.

Maññate, rocate, socate, bujjhate, jāyate (Khu. i, 45).

Also in the active voice.

Also in the active voice there are "attanopada" (inflections).

(He) thinks (maññate), (he) shines (rocate), (he) grieves (socate), (he) knows (bujjhate), (he) arises (jāyate).

455. 530. Dhātuppaccayehi vibhattiyo (936).

Dhātuniddiṭṭhehi paccayehi **khādi-kāritante**hi vibhattiyo honti.

Titikkhati (Khu. i, 59), jigucchati (M. ii, 87), vīmaṁsati (A. ii, 304),
samuddāyati, puttīyati, kāreti (M. ii, 332), pāceti.

After roots with suffixes there are inflections.²⁰⁶

After roots, which meanings are indicated by the suffixes beginning with "kha" and ending with "kārita", there are inflections

Comment [UN122]: please check the translation. Also explain formation.

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) investigates (vīmaṁsati), (he) acts like a sea (samuddāyati), (he) treats like a son (puttīyati), (he) causes to do (kāreti), (he) causes to cook (pāceti).

456. 430. Kattari parassapadaṁ (937).

Kattari parassapadaṁ hoti.

Karoti (Khu. vii, 83), pacati, paṭhati, gacchati (M. i, 326).

In the active voice there is the "parassapada" (inflection).

In the active voice there is the "parassapada" (inflection).

(He) does (karoti), (he) cooks (pacati), (he) reads (paṭhati), (he) goes (gacchati).

457. 424. Bhūvādayo dhātavo (938).

Bhū icc' evamādayo ye saddagaṇā, te dhātusaññā honti.

²⁰⁶ In this sutta "dhātuppaccaya", means roots with suffixes beginning with "kha" and ending with "kārita", that is from sutta §433 to §438. Suffixes: kha, cha, sa; āya; īya; ṇe, ṇaya, nāpe, ṇāpaya; ala.

Bhavati (M. ii, 338), bhavanti (M. ii, 335), carati, caranti (M. i, 129), pacati, pacanti, cintayati, cintayanti, hoti (M. i, 10), honti (M. i, 10), gacchati (M. iii, 338), gacchanti (A. ii, 5).

"Bhū" and others are (called) roots.

Those group of words that begin with "bhū" are called roots (dhātu).

(He) is (bhavati), (they) are (bhavanti); (he) walks (carati), (they) walk (caranti); (he) cooks (pacati), (they) cook (pacanti); (he) thinks (cintayati), (they) think (cintayanti); (he) is (hoti), (they) are (honti); (he) goes (gacchati), (they) go (gacchanti).

Iti ākhyāta-kappe dutiyo kaṇḍo
Thus ends the second section in the verb chapter

TATIYA-KAṆḌA **Third Section**

458. 461. Kvac' ādivaṇṇānam ekassarānam dvebhāvo (939).

Ādibhūtānam vaṇṇānam ekassarānam kvaci dvebhāvo hoti.

Titikkhati, jigucchati, tikicchati, vīmaṃsati, bubhukkhati, pivāsati, daddallati, dadāti (Khu. i, 49), jahāti (Khu. vii, 96), caṅkamati (A. ii, 212).

Kvacī ti kimattham? Kampati, calati.

Sometimes there is reduplication of the beginning letters which have one vowel.

Sometimes there is reduplication of the beginning letters that have one vowel.

(He) endures (titikkhati), (he) is disgusted (jigucchati), (he) cures (tikicchati), (he) investigates (vīmaṃsati), (he) wishes to eat (bubhukkhati), (he) wishes to drink (pivāsati), (he) shines brilliantly (daddallati), (he) gives (dadāti), (he) renounces (jahāti), (he) walks up and down (caṅkamati).

Why it is said "sometimes" (kvaci)? To allow an exception of the rule such as in the following example: (he) trembles (kampati), (he) shakes (calati).

459. 462. Pubbo 'bbhāso (940).

Dvebhūtassa dhātussa yo pubbo, so **abbhāsa**sañño hoti.

Dadhāti, dadāti, babhūva.

The previous (syllable) is "abbhāsa".

The previous (syllable) of the reduplicated root it is called "abbhāsa".

(He) holds (dadhāti), (he) gives (dadāti), (he) became (babhūva).

460. 506. Rasso (941).

Abbhāse vattamānassa sarassa rasso hoti.

Dadhāti, jahāti (Khu. vii, 96).

Short.

The vowel in the previous (syllable) becomes short.

(He) holds (dadhāti), (he) abandons (jahāti).

461. 464. Dutīya-catutthānaṃ paṭhama-tatīyā (942).

Abbhāsagatānaṃ dutīya-catutthānaṃ paṭhama-tatīyā honti.

Ciccheda, bubhukkhati, babhūva, dadhāti.

First and third of second and fourth.

There are first and third (consonants) of the second and fourth (consonants) which are "abbhāsa" (previous reduplicated syllables).

(He) cut (ciccheda), (he) wishes to eat (bubhukkhati), (he) became (babhūva), (he) holds (dadhāti).

462. 467. Kavaggassa cavaggo (943).

Abbhāse vattamānassa **k**avaggassa **c**avaggo hoti.

Cikicchati, jigucchati, jighacchati (Khu. i, 43), jigīsati²⁰⁷ (Khu. v, 359), jaṅgamati, caṅkamati (A. ii, 212).

"Ca" group of "ka" group.

There is "ca" group of the "ka" group of "abbhāsa" (previous reduplicated syllables).

(He) cures (cikicchati), (he) is disgusted (jigucchati), (he) wishes to eat (jighacchati), (he) wants to carry (jigīsati), (he) goes (jaṅgamati), (he) walks up and down (caṅkamati).

463. 532. Māna-kitānaṃ va-tattaṃ vā (944).

Māna kita icc' etesaṃ dhātūnaṃ abbhāsagatānaṃ **va**kāra-**ta**kārattaṃ hoti vā yathāsaṅkhyāṃ.

Vīmaṃsati, tikicchati (Khu. vi, 183).

Vā ti kimatthaṃ? Cikicchati.

Sometimes, there are "va" and "ta" of "māna" and "kita".

There are "va" and "ta" of the "abbhāsa" of the roots "māna" and "kita".

(He) thinks (vīmaṃsati), (he) cures (tikicchati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) cures (cikicchati).

464. 504. Hassa jo (945).

Abbhāse vattamānassa **h**akārassa **j**o hoti.

Jahāti (Khu. i, 183), juhvati, juhoti, jahāra.

There is "ja" of "ha".

²⁰⁷ Jigimsati (Sī).

There is "ja" of the letter "ha" which is "abbhāsa" (the previous syllable of reduplicated root).

(He) abandons (jahāti), (he) sacrifices (juhvatī, juhōti), (he) carried (jahāra).

465. 463. Antass' ivanṇ' ākāro vā (946).

Abbhāsassa antassa ivanṇo hoti, ākāro vā.

Jigucchati (M. ii, 87), pivāsati, vīmaṃsati, jighacchati (Khu. i, 43), babhūva, dadhāti.

Vā ti kimattham? Bubhukkhati.

Sometimes there are "i", "ī", and "a" of the end.

Sometimes there "i", "ī", and "a" of the end of "abbhāsa" (reduplicate syllable).

(He) reproaches (jigucchati), (he) wishes to drink (pivāsati), (he) investigates (vīmaṃsati), (he) wishes to eat (jighacchati), (he) became (babhūva), (he) holds (dadhāti).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) wishes to eat (bubhukkhati).

466. 489. Niggahitañ ca (947).

Abbhāsassa ante niggahitāgamo hoti vā.

Caṅkamati (M. iii, 154), cañcalati, jaṅgamati.

Vā ti kimattham? Pivāsati, daddallati.

Sometimes there is the "niggahita".

Sometimes at the end of the "abbhāsa" (reduplicated syllable) there is insertion of the "niggahita".

(He) walks up and down (caṅkamati), (he) shakes (cañcalati), (he) goes about (jaṅgamati).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) wishes to eat (pivāsati), (he) shines brilliantly (daddallati).

467. 533. Tato pā-mānānaṃ vā-maṃ sesu (948).

Tato abbhāsato **pā māna** icc' etesaṃ dhātūnaṃ **vā maṃ** icc' ete ādesā honti yathāsaṅkhyāṃ **sapaccaye** pare.

Pivāsati, vīmaṃsati.

After that (abbhāsa) there are "vā" and "maṃ" of "pā" and "māna" when "sa" follows.

After that "abbhāsa" (reduplicated syllable), there are the substitutions "vā" and "maṃ" respectively of the roots "pā" and "māna" when the suffix "sa" follows.

(He) wishes to drink (pivāsati), (he) investigates (vīmaṃsati).

468. 492. Ṭhā tiṭṭho (949).

Ṭhā icc' etassa dhātussa **tiṭṭhā**deso hoti vā.

Tiṭṭhati (M. i, 155), tiṭṭhatu (M. i, 196); tiṭṭheyya (M. i, 190), tiṭṭheyyum.

Vā ti kimatthaṃ? Ṭhāti.

"Ṭhā" becomes "tiṭṭha".

Sometimes the root "ṭhā" is substituted by "tiṭṭha".

(He) stands, (let he) stand (tiṭṭhatu), (he) would stand (tiṭṭheyya), (they) would stand (tiṭṭheyyum).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) stands (ṭhāti).

469. 494. Pā pivo²⁰⁸ (949).

²⁰⁸ Pā pibo (Rū, Sī).

Pā icc' etassa dhātussa **pivā**deso hoti vā.

Pivati (M. ii, 5), pivatu (Khu. i, 175); piveyya, piveyyum.

Vā ti kimattham? Pāti.

"Pā" becomes "piva".

Sometimes the root "pā" is substituted by "piva".

(He) drinks (pivati), (let he) drink (pivatu), (he) would drink (piveyya), (they) would drink (piveyyum).

Why it is said "vā" (sometimes)? To allow an exception to the rule such as in the following example: (he) drinks (pāti).

470. 514. Ñāssa jā-jam-nā (950).

Ñā icc' etassa dhātussa **jā-jam-nā**ādesā honti vā²⁰⁹.

Jānāti (M. i, 141, 143); jāneyya, jāniyā, jāññā (Khu. i, 37); nāyati.

There are "jā", "jam" and "nā" of "ñā".

Sometimes the root "ñā" is substituted by "jā", "jam" and "nā".

(He) knows (jānāti), (he) should know (jāneyya, jāniyā, jāññā);²¹⁰ (he) knows (nāyati).

471. 483. Disassa passa-dissa-dakkhā vā (951).

Disa icc' etassa dhātussa **passa dissa dakkha** icc' ete ādesā honti vā.

Passati (Khu. i, 53), dissati (Khu. i, 176), dakkhati (Khu. i, 410), adakkha.

Vā ti kimattham? Addasa (M. i, 196).

Sometimes there are "passa", "dissa" and "dakkha".

²⁰⁹ Vāggahaṇamihānuvattate (Syā), vā ti kimattham? Viññāyati (Sī, Sad.) jādeso nāmhi jam nāmhi, nābhāvo timhi evidha.

²¹⁰ See Kac §508 for "jāniyā" and "jāññā".

Sometimes the root "disa" is substituted by "passa", "dissa" and "dakkha".

(He) sees (passati, dissati),²¹¹ (he) will see (dakkhati), (he) saw (adakkha).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) saw (adassa).

472. 531. Byañjanantassa co chapaccayesu ca (952).

Byañjanantassa dhātussa **co** hoti **chapaccayesu** paresu²¹².

Jigucchati, tikicchati, jighacchati.

There is "ca" of the end consonant when the suffix "cha" follows.

There is "ca" of the end consonant of the root when the suffix "cha" follows.

(He) is disgusted (jigucchati), (he) cures (tikicchati), (he) wishes to eat.

Note:

In "jigucchati", the root is "gupa". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c". In "tikicchati", the root is "kita". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c". In "jighacchati", the root is "ghasa". After the elision of the end vowel of the root and placing the suffix "cha", the end consonant of the root is changed to "c".

473. 529. Ko khe ca (953).

Byañjanantassa dhātussa **ko** hoti **khapaccaye** pare.

Titikkhati (Khu. i, 59), bubhukkhati.

And there is "ka" when "kha" follows.

There is "ka" of the end consonant of the root when the suffix "kha" follows.

(He) endures (titikkhati), (he) wishes to eat (bubhukkhati).

²¹¹ According to Kaccāyana "dissati" can be both active and passive.

²¹² Chappaccaye pare (Sī, Rū).

Note:

In "titikkhati", the root is "tija". After the elision of the end vowel of the root and placing the suffix "kha", the end consonant of the root, "j", is changed to "k".

474. 535. Harassa gī se²¹³ (954).

Hara icc' etassa dhātussa sabbass' eva **gī**ādeso hoti **sapaccaye** pare.

Jigīsati²¹⁴ (Khu. v, 359).

There is "gī" of "hara" when "sa" follows.

There is substitution by "gī" of all the root "hara" when the suffix "sa" follows.

(He) wishes to carry (jigīsati).

475. 465. Brū-bhūnam āha-bhūvā parokkhāyam (956).

Brū bhū icc' etesaṃ dhātūnaṃ **āha bhūva** icc' ete ādesā honti yathāsaṅkhyam parokkhāyam vibhattiyam.

Āha (M. i, 196), āhu (Khu. i, 260); babhūva, babhūvu.

Parokkhāyam iti kimattham? Abravum (JA. v, 17).

In the "parokkhā", there are "āha" and "bhūva" of "brū" and "bhū".

The roots "brū" and "bhū" are substituted by "āha" and "bhūva" respectively when there is the inflection "parokkhā".

(He) said (āha), (they) said (āhu); (he) was (babhūva), (they) were (babhūvu).

Why it is said "parokkhā"? To prevent the operation of this rule when there is not "parokkhā" such as in the following example: (they) were (abravum).

476. 442. Gamiss' anto ccho vā sabbāsu (957).

²¹³ Gīm se (Sī).

²¹⁴ Jigīmsati (Sī).

Gamu icc' etassa dhātussa anto **makāro ccho** hoti vā sabbāsu paccayavibhattīsu.

Gacchamāno (JA. i, 226), gacchanto (M. ii, 302). Gacchati (M. ii, 338), gameti. Gacchatu, gametu. Gaccheyya (VinA. i, 104), gameyya. Agacchā, agamā. Agacchī, agamī. Gacchissati, gamissati (VinA. i, 68). Agacchissā, agamissā.

Gamisse ti kimattham? Icchati (Khu. i, 55).

Sometimes the end of "gamu" becomes "ccha" when all (inflections) follow.

Sometimes, when all inflections and suffixes follow, "m", that is the end of the root "gamu", going, becomes "ccha".

Going (gacchamāno, gacchanto). (He) goes (gacchati, gameti). Go (gacchatu, gametu). (He) should go (gaccheyya, gameyya). (He) went (agacchā, agamā). (He) went (agacchī, agamī). (He) will go (gacchissati, gamissati). (If he) would go (agacchissā, agamissā).

Why it is said "gamissa" (of "gamu")? To prevent the operation of this rule when there is not "gamu" such as in the following example: (he) wishes (icchati).

477. 479. Vacass' ajjatanimhi-m-akāro o (958).

Vaca icc' etassa dhātussa **akāro ottam āpajjate ajjatanimhi** vibhattimhi.

Avoca (M. i, 17), avocum (M. i, 118).

Ajjatanimhī ti kimattham? Avaca (M. i, 183), avacū.

When there is the "ajjatanī", the "a" of "vaca" becomes "o".

When there is the inflection "ajjatanī", the "a" of the root "vaca" becomes "o".

(He) said (avoca), (they) said (avocum).

Why it is said "ajjatanī"? To prevent the operation of this rule when there is not the "ajjatanī" such as in the following example: (he) said (avaca), (they) said (avacū).

478. 438. Akāro dīgham hi-mi-mesu (959).

Akāro dīgham āpajjate **hi mi ma** icc' etesu vibhattīsu.

Gacchāhi (VinA. i, 68), gacchāmi (Khu. v, 324), gacchāma (Khu. iii, 28), gacchāmhe.

Mikāraggaḥaṇena hīvibhattimhi **akāro** kvaci na dīgham āpajjate. Gacchahi.

When there are "hi", "mi" and "ma", the letter "a" becomes long.

When the inflections "hi", "mi" and "ma" follow, the letter "a" becomes long.

(You) go (gacchāhi), (I) go (gacchāmi), (we) go (gacchāma, gacchāmhe).

By taking the letter "mi", when there is the inflection "hi", sometimes the letter "a" does not become long. (You) go (gacchahi).

479. 452. Hi lopam vā (960).

Hīvibhatti lopam āpajjate vā.

Gaccha, gacchāhi; gama, gamāhi; gamaya, gamayāhi.

Hī ti kimattham? Gacchati, gamayati.

Sometimes "hi" is elided.

Sometimes the inflection "hi" is elided.

(You) go (gaccha, gacchāhi; gama, gamāhi); (you) cause to go (gamaya, gamayāhi).

Why it is said "hi"? To prevent the operation of this rule when there is not "hi" such as in the following example: (he) goes (gacchati), (he) causes to go (gamayati).

480. 490. Hotissar' eh'-oh'-e bhavissantimhi ssassa ca (961).

Hū icc' etassa dhātussa saro **cha-oha-ettam** āpajjate bhavissantimhi, **ssassa** ca lopo hoti vā.

Hehiti, hehinti; hohiti, hohinti; heti, henti. Hehissati, hehissanti; hohissati, hohissanti; hessati (Khu. iii, 25), hessanti.

Hū ti kimattham? Bhavissati (VinA. i, 5), bhavissanti (M. i, 52).

Bhavissantimhī ti kimattham? Hoti.

The vowel of "hū", becomes "cha", "oha" and "e", when there is the "bhavissanti" (future) and "ssa" (is elided).

The vowel of the root "hū" becomes "cha", "oha" and "e" when there is the "bhavissanti" and sometimes "ssa" is elided.

(He) will be (hehiti, hohiti, heti), (they) will be (hehinti, hohinti, henti). (He) will be (hehissati, hohissati, hessati), (they) will be (hehissanti, hohissati, hessanti).

Why it is said "hū"? To prevent the operation of this rule when there is not "hū" such as in the following example: (he) will be (bhavissati), (they) will be (bhavissanti).

Why it is said "bhavissantimhi" (in the future)? To prevent the operation of this rule when there is not the "bhavissanti" such as in the following example: (he) is (hoti).

481. 524. Karassa sapaccayassa kāho (962).

Kara icc' etassa dhātussa sapaccayassa **kāhā**deso hoti vā bhavissantimhi vibhattimhi, **ssassa** ca niccam lopo hoti.

Kāhati (JA. ii, 401), kāhiti (Khu. i, 64); kāhasi (Khu. i, 36), kāhisi; kāhāmi (DhA. i, 288), kāhāma.

Vā ti kimattham? Karissati (VinA. i, 75), karissanti (DhA. i, 153).

Sapaccayaggahaṇena aññe pi bhavissantiyā vibhattiyā khāmi khāma chāmi chāma icc' ādayo ādesā honti. Vakkhāmi (JA. i, 366), vakkhāma (JA. i, 170); vacchāmi (Vin. iii, 76), vacchāma.

There is "kāha" of "kara" together with the suffix.

Sometimes, the root "kara" together with the suffix is substituted by "kāha" when there is the inflection "bhavissanti", and there is always elision of "ssa".

(He) will do (kāhati, kāhiti); (you) will do (kāhasi, kāhisi); (I) will do (kāhāmi), (we) will do (kāhāma).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: "(he) will do (karissati), (they) will do (karissanti).

By taking "sapaccaya", after other (roots) also, the "bhavissantī" inflection is changed to "khāmi", "khāma", "chāmi", "chāma". (I) will say (vakkhāmi), (we) will say (vakkhāma); (I) will dwell (vacchāmi), (we) will dwell (vacchāma).

Iti ākhyāta-kappe tatiyo kaṇḍo.
Thus ends the third section in the verb chapter

CATUTTHA-KAṆḌA **FOURTH SECTION**

482. 508. Dā-d-antass' aṃ mi-mesu (972).

Dā icc'etassa dhātussa antassa **aṃ** hoti **mi ma** icc' etesu.

Dammi (Khu. v, 325), damma.

When "mi" and "ma" follow there is "aṃ" of the end of "dā".

When "mi" and "ma" follow, there is "aṃ" of the end of the root "dā".

(I) give (dammi), (we) give (damma).

483. 527. Asaṃyogantassa vuddhi kārite (973).

Asaṃyogantassa dhātussa kāriye vuddhi hoti.

Kāreti (M. ii, 332), kārenti (M.i, 121); kārayati, kārayanti; kārapeti (Vin. i, 240), kārapenti (Vin. i, 218); kārapayati, kārapayanti.

Asaṃyogantasse ti kimattham? Cintayati, mantayati.

In the causative there is strengthening of (vowel of the root that) does not end in a conjunct consonant.

In the causative, there is strengthening of (the vowel of) the root that does not end in a conjunct consonant.

(He) causes to do (kāreti, kārayati, kārāpeti, kārāpayati), (they) cause to do (kārenti, kārayanti, kārāpentī, kārāpayanti).

Why it is said "asaṃyogantassa" (that does not end in a conjunct consonant)? To prevent the operation of this rule when it does end in a conjunct consonant such as in the following example: (he) thinks (cintayati), (he) consults (mantayati).

484. 542. Ghaṭṭādīnaṃ vā (974).

Ghaṭṭādīnaṃ dhātūnaṃ asaṃyogantānaṃ vuddhi hoti vā kārite.

Ghāṭeti (Vin. ii, 295), ghaṭeti (Vin. ii, 295); ghāṭayati, ghaṭayati; ghāṭāpeti, ghaṭāpeti; ghāṭāpayati, ghaṭāpayati; gāmeti, gameti; gāmayati, gamayati; gāṃāpeti, gamāpeti; gāṃāpayati, gamāpayati.

Ghaṭṭādīnaṃ iti kimatthaṃ? Kāreti.

Sometimes of "ghaṭa" and others.

Sometimes, in the causative there is strengthening of (the vowel of) the root that does not end in a conjunct consonant, of roots "ghaṭa" and others.

(He) causes to try (ghāṭeti, ghaṭeti; ghāṭayati, ghaṭayati; ghāṭāpeti, ghaṭāpeti; ghāṭāpayati, ghaṭāpayati); (he) causes to go (gāmeti, gameti; gāmayati, gamayati; gāṃāpeti, gamāpeti; gāṃāpayati, gamāpayati).

Why it is said "ghaṭṭādīnaṃ" (of "ghaṭa" and others)? To prevent the operation of this rule when there is not "ghaṭa" and others such as in the following example: (he) causes to do (kāreti).

485. 434. Aññesu ca (975).

Aññesu ca paccayesu sabbesaṃ dhātūnaṃ asaṃyogantānaṃ vuddhi hoti.

Jayati, hoti, bhavati.

Caggahaṇena paccayassā pi vuddhi hoti. Abhisuṇoti.

And in others.

And when other suffixes (other than the causative) follow, there is strengthening of (the vowel of) all roots that does not end in a conjunct consonant.

(He) conquers (jayati), (he) is (hoti), (he) is (bhavati).

By taking "ca" there is also strengthening of the suffix "ṇu". (He) hears (abhisuṇoti).

486. 543. Guha-dusānam dīgham (977).

Guha dusa icc'etesam dhātunam saro dīgham āpajjate kārīte.

Gūhayati, dūsayati.

There is long of "guha" and "dusa".

The vowel of the roots "guha" and "dusa" becomes long in the causative.

(He) causes to protect (gūhayati), (he) causes to injure, spoil (dūsayati).

487. 478. Vaca-vasa-vahādīnam ukāro vassa ye (978-9).

Vaca vasa vaha icc' evamādīnam dhātunam vakārassa ukāro hoti yapaccaye pare.

Uccate, vuccati (VinA. i, 17); vussati (M. i, 201); vuyhati (Khu. vii, 3).

When there is "ya", the "v" of "vaca", "vasa", "vaha" and others becomes "u".

When the suffix "ya" follows, there is "u" of the "v" of the roots "vaca", "vasa", "vaha" and others.

(It) is said (uccati, vuccati); (he) causes to live (vussati); (he) is carried away (vuyhati).

Comment [UN123]: Please explain formation.

488. 481. Havipariyayo lo vā (980).

Hakārassa vipariyayo hoti yapaccaye pare, yapaccayassa ca **lo** hoti vā.

Vulhati, vuyhati (Khu. vii, 3).

There is reversion of "ha" and sometimes there is "la".

When the suffix "ya" follows, there is reversion of the letter "h", and sometimes there is "la" of "ya".

(It) is carried (vulhati, vuyhati).

Formation of "vuyhati".

It comes from the root "vaha", carrying.

1. **vaha** (§457)
2. **vahā** (§521)
3. **vah + ti** (§414)
4. **vah + ya + ti**
5. **vuh + ya + ti** (§487)
6. **vuy + ha + ti** (§488)
7. **vuyhati** (§11)

Comment [UN124]: Please check this.

489. 519. **Gahassa ghe ppe** (981).

Gaha icc' etassa dhātussa sabbassa **ghekāro** hoti **ppapaccaye** pare.

Gheppati.

When there is "ppa" there is "ghe" of "gaha".

When the suffix "ppa"²¹⁵ follows, there is "ghe" of all the root "gaha".

(He) takes (gheppati).

490. 518. **halopo ṇhāmhi** (982).

Gaha icc' etassa dhātussa **hakārassa** lopo hoti **ṇhāmhi** paccaye pare.

Gaṇhāti (VinA. i, 20).

When there is "ṇhā", there is elision of "ha".

²¹⁵ "Ppa" is one of the conjugational signs (vikaraṇa) of the "kiyādi" group.

When the suffix "ṇhā"²¹⁶ follows, there is elision of the letter "h" of the root "gaha".

(He) takes (gaṇhāti).

491. 523. Karassa kāsattam ajjatanimhi (983).

Kara icc' etassa dhātussa sabbassa **kāsattam** hoti vā ajjatanimhi vibhattimhi.

Akāsi (M. ii, 194), akāsum. Akari, akarum (D. ii, 204).

Kāsattamitibhāvaniddesena aññatthā pi sāgamo hoti. Ahosi (VinA. i, 10), adāsi (VinA. i, 9).

In the "ajjatanī" there is "kāsa" of "kara".

Sometimes, when the "ajjatanī" inflection follow, there is "kāsa" of all the root "kara".

(He) did (akāsi, akari), (they) did (akāsum, akarum).

By showing state as "kāsatta", also when there are other (inflections), there is insertion of "s". (He) was (ahosi), (he) gave (adasi).

492. 499. Asasmā mi-mānaṃ mhi-mhā 'ntalopo ca (987).

Asa icc' etāya dhātuyā **mi ma** icc' etesaṃ vibhattīnaṃ **mhi-mhā**desā honti vā, dhātvantassa lopo ca.

Amhi (M. ii, 302), amha. Asmi (M. i, 49), asma.

After "asa" there are "mhi" and "mha" of "mi" and "ma" and elision of the end (consonant of the root).

Sometimes, there are the substitutions "mhi" and "mha" of the inflections "mi" and "ma" of the root "asa", and elision of the end (consonant) of the root.

(I) am (amhi, asmi), (we) are (amha, asma).

²¹⁶ "ṇhā" is one of the conjugational signs (vikaraṇa) of the "kiyādi" group.

493. 498. Thassa tthattam̐ (988).

Asa icc' etāya dhātuyā **thassa** vibhattissa **tthattam̐** hoti, dhātvantassa lopo ca.

Attha (JA. i, 222).

There is "ttha" of "tha".

There is "ttha" of the inflection "tha" of the root "asa", and elision of end (consonant) of the root.

(You) are (attha).

494. 495. Tissa tthittam̐ (989).

Asa icc' etāya dhātuyā **tissa** vibhattissa **tthittam̐** hoti, dhātvantassa lopo ca.

Atthi (Vin. i, 153).

There is "tthi" of "ti".

There is "tthi" of the inflection "ti" of the root "asa", and elision of the end (consonant) of the root.

(He) is (atthi).

495. 500. Tussa tthuttam̐ (991).

Asa icc' etāya dhātuyā **tussa** vibhattissa **tthuttam̐** hoti, dhātvantassa lopo ca.

Atthu (D. iii, 159).

There is "tthu" of "tu".

There is "tthu" of the inflection "tu" of the root "asa", and elision of the end (consonant) of the root.

(Let it) be (atthu).

496. 497. Simhi ca (992).

Asass' eva dhātussa **simhi** vibhattimhi antassa lopo ca hoti.

Ko nu tvam asi (S. i, 104) mārīsa?

And when there is "si".

When there is "si", there is elision of the end (consonant) of the root "asa".

Who are you Sir?

497. 477. Labhasmā ī-irīnam ttha-ttham (1003).

Labha icc' etāya dhātuyā **ī-irīnam** vibhattīnam **ttha-ttham**ādesā honti, dhātvantassa lopo ca.

Alattha (M. ii, 239), alattham (M. ii, 188).

There are "ttha" and "ttham" of "ī" and "irī" of "labha".

There are substitutions "ttha" and "ttham" of the inflections "ī" and "irī" of the root "labha", and elision of the end (consonant) of the root.

(He) got (alattha), (I) got (alattham).

498. 480. Kusasmā-d-ī cchi (1004).

Kusa icc' etāya dhātuyā īvibhattissa **ccchi** hoti, dhātvantassa lopo ca.

Akkocchi (Khu. i, 13).

There is "ccchi" of "ī" of "kusa".

There is "ccchi" of the inflection "ī" of the root "kusa", and elision of the end (consonant) of the root.

(He) abused (akkocchi).

499. 507. Dādhātussa dajjam (1005).

Dā icc' etassa dhātussa sabbassa **dajjā**deso hoti vā.

Dajjāmi, dajjeyya; dadāmi (Khu. v, 229), dadeyya (Vin.A. i, 38).

There is "dajja" of the root "dā".

Sometimes there is substitution "dajja" of the whole root "dā".

(I) give (dajjāmi, dadāmi). (he) should give (dajjeyya, dadeyya).

500. 486. Vadassa vajjaṃ (1006).

Vada icc' etassa dhātussa sabbassa **vajjā**deso hoti vā.

Vajjāmi, vajjeyya; vadāmi (M. i, 11), vadeyya (M. i, 105).

There is "vajja" of "vada".

Sometimes there is the substitution "vajja" of the whole root "vada".

(I) say (vajjāmi, vadāmi), (I) should say (vajjeyya, vadeyya).

501. 443. Gamissa ghammaṃ (1013).

Gamu icc' etassa dhātussa sabbassa **ghammā**deso hoti vā.

Ghammatu, ghammāhi, ghammāmi.

Vā ti kimattham? Gacchatu, gacchāhi (JA. iv, 149), gacchāmi (Vin. iii, 12).

There is "ghamma" of "gamu".

Sometimes there is the substitution "ghamma" of the whole root "gamu".

(Let it) go (ghammatu, ghammāhi), (I) go (ghammāmi).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (let it) go (gacchatu, gacchāhi), (I) go (gacchāmi).

502. 493. Yamhi dā-dhā-mā-ṭhā-hā-pā-maha-mathādīnam ī (1014).

Yamhi paccaye pare **dā dhā mā ṭhā hā pā maha matha** icc' evamādīnaṃ dhātūnaṃ anto **īkāram** āpajjate.

Dīyati (JA. iv, 147), dhīyati, mīyati (A. i, 356), ṭhīyati, hīyati, pīyati, mahīyati, mathīyati.

When there is "ya", there is "ī" of "dā", "dhā", "mā", "ṭhā", "hā", "pā", "maha", "matha".

When the suffix "ya" follows, the end of the roots "dā", "dhā", "mā", "ṭhā", "hā", "pā", "maha", "matha", becomes "ī".

(It) is given (dīyati), (it) is contained (dhīyati), (it) is measured (mīyati), standing (ṭhīyati), (it) is abandoned (hīyati), (it) is drunk (pīyati), (it) is honored (mahīyati), (it) is churned (mathīyati).

503. 485. Yajass' ādiss' i (1015).

Yaja icc' etassa dhātussa **ādissa** **ikārādeso** hoti **yapaccaye** pare.

Ijjate mayā Buddhho.

There is "ī" of the beginning of "yaja".

When the suffix "ya" follows, there is the substitution "ī" of the beginning of the root "yaja".

The Buddha (Buddho) is worshipped (ijjate) by me (mayā).

504. 470. Sabbato um̐ im̐su (1016).

Sabbehi dhātūhi **um̐**vibhattissa **im̐su**ādeso hoti.

Upasaṅkamim̐su (M. i, 118), nisīdim̐su (M. i, 118).

After all (roots) there is "im̐su" of "um̐".

After all roots, there is the substitution "im̐su" of the inflection "um̐".

(They) approached (upasaṅkamim̐su), (they) sat (nisīdim̐su).

505. 482. Jara-marāṇaṁ jīra-jiyya-miyyā²¹⁷ vā (1018).

Jara mara icc' etesaṁ dhātūnaṁ **jīra-jiyya-miyyā**desā honti vā.

²¹⁷ Jīra jīya mīya (K). Jīra jīyya mīyyā (Sī).

Jīrati (A. ii, 48), jīranti (Khu. i, 36); jiyyati (Khu. v, 397), jiiyanti; miyyati (Khu. i, 405), miyyanti (Khu. vi, 157); marati (Khu. vii, 92), maranti (DhA. i, 147).

Sometimes there are "jīra", "jiyya" and "miyya" of "jara" and "mara".

Sometimes there are the substitutions "jīra", "jiyya" and "miyya" of the roots "jara" and "mara".

(He) becomes old (jīrati, jiyyati), (they) become old (jīranti, jiiyanti); (he) dies (miyyati, marati), (they) die (miyyanti, maranti).

506. 496. Sabbatth' āsass' ādilopo ca (1019).

Sabbattha vibhattipaccayesu **asa** icc' etassa dhātusssa **ā**dissa lopo hoti vā.

Siyā (M. i, 62), santi (Khu. i, 54), sante (Khu. ii, 216), samāno (Khu. vi, 234).

Vā ti kimattham? Asi (Khu. vi, 157).

Everywhere there is elision of the beginning of "asa".

Sometimes, when all inflections and suffixes follow, there is elision of the beginning of the root "asa".

(It) may be (siyā), (they) are (santi, sante), being (samāno).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (you) are (asi).

507. 501. Asabbadhātuke bhū (1020).

Asass' eva dhātussa **bhū** hoti vā asabbadhātuke.

Bhavissati (M. i, 10), bhavissanti (M. i, 52).

Vā ti kimattham? Āsum.

In the "asabbadhātuka" there is "bhū".

Sometimes, in the "asabbadhātuka",²¹⁸ there is "bhū" of the root "asa".

(He) will be (bhavissati), (they) will be (bhavissanti).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (they) were (āsum).

508. 515. Eyyassa ñāto iyā-ñā (1021).

Eyyassa vibhattissa **ñā** icc' etāya dhātuyā parassa **iyā-ñā**desā honti vā.

Jāniyā, jaññā (Khu. i, 37).

Vā ti kimattham? Jāneyya (Khu. i, 401).

After "ñā", there are "iya" and "ñā" of "eyya".

Sometimes, after the root "ñā", there are the substitutions "iya" and "ñā" of the following inflection "eyya".

(He) may know (jāniyā, jaññā).

509. 516. Nāssa lopo yakārattam (1022).

Ñā icc' etāya dhātuyā parassa **nā**paccayassa lopo hoti vā, **yakārattañ** ca.

Jaññā (Khu. i, 37), nāyati.

Vā ti kimattham? Jānāti (M. i, 143).

There is elision of "nā" or "ya".

There is elision of the suffix "nā" of the root "ñā" or it is changed to "ya".

Comment [UN125]: please check this.

(He) may know (jaññā), (he) knows (nāyati).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: (he) knows (jānāti).

²¹⁸ The "asabbadhātuka" are all except "vattamānā" (present), "pañcamī" (imperative), "sattamī" (potential) and "hiyyatani" (imperfect).

510. 487. Lopañ c' ettam akāro (1023).

Akārapaccayo lopam āpajjate, **ettañ** ca hoti vā.

Vajjemi (VinA. i, 336), vademi; vajjāmi, vadāmi (Khu. i, 115).

There is elision of "a" or the state of "e".

The suffix "a"²¹⁹ is elided or it is changed to "e".

(I) speak (vajjemi, vademi, vajjāmi, vadāmi).

511. 521. Uttam okāro (1024).

Okārapaccayo **uttam** āpajjate vā.

Kurute (Khu. i, 241), karoti (M. i, 10).

Okāro ti kimattham? Hoti.

There is "u" of letter "o".

Sometimes the suffix "o" becomes "u".

(He) does (kurute, karoti).

Why it is said "okāro" (the letter 'o')? To prevent the operation of this rule when there is not the letter 'o' such as in the following example: (he) is (hoti).

512. 522. Karass' ākāro ca (1025).

Kara icc' etassa dhātussa **akāro**²²⁰ **uttam** āpajjate vā.

Kurute (Khu. i, 241), karoti (M. i, 10); kubbanti (Khu. v, 398); kayirati.

Karasse ti kimattham? Sarati (Khu. i, 8), marati (Khu. vii, 92).

And the letter "a" of "kara".

²¹⁹ The suffix "a" is the conjugational sign (vikaraṇa).

²²⁰ Akāro ca (Sī).

Sometimes the letter "a" of "kara" becomes "u".

(He) does (kurute, karoti); (they) do (kubbanti); (he) does (kayirati).

Why it is said "karassa" (of "kara")? To prevent the operation of this rule when there is not "kara" such as in the following example: (he) remembers (sarati), (he) dies (marati).

513. 435. O ava sare (1027).

Okārassa dhātvantassa sare pare **avā**deso hoti.

Cavati (Khu. vii, 92), bhavati (Khu. i, 67).

O ti kimattham? Jayati²²¹ (Khu. v, 354).

When there is a vowel, there is "ava" of "o".

When a vowel follows, there is the substitution "ava" of the letter "o" which is the end of the root.

(He) falls away (cavati), (he) is (bhavati).

Why it is said "o"? To prevent the operation of this rule when there is not "o" such as in the following example: (he) conquers (jayati).

514. 491. E aya (1028).

Ekārassa dhātvantassa sare pare **ayā**deso hoti.

Nayati, jayati²²² (Khu. v, 354).

There is "aya" of "e".

When a vowel follows, there is the substitution "aya" of the letter "e" which is the end of the root.

(He) leads (nayati), (he) conquers (jayati).

²²¹ Sareti kimattham? Hoti. O ti kimattham? Jayati (Sad., Sī).

²²² Jayati, sareti kimattham? Neti (Sī).

515. 541. Te āv'-āyā kārīte (1029).

Te **o e** icc' etc **āva-āyā**desa pāpuṇanti kārīte.

Lāveti, nāyeti.

Yogavibhāgena aññasmim pi **ekārassa āyā**deso hoti. Gāyati (JA. i, 418),
gāyanti (Vin. ii, 351).

Those ("e" and "o") in the causative become "āva" and "āya".

In the causative those "e" and "o" are changed to "āva" and "āya".

(He) causes to cut (lāveti), (he) causes to lead (nāyeti).

By dividing the sutta, also when other follow there is the substitution "āya"
of the letter "e". (He) sings (gāyati), (they) sing (gāyanti).

516. 466. Ikārāgamo asabbadhātukamhi (1030).

Sabbasmim asabbadhātukamhi **ikārāgamo** hoti.

Gamissati (VinA. iii, 281), karissati (M. i, 31), labhissati, pacissati.

Asabbadhātukamhī ti kimattham? Gacchati, karoti, labhati (Khu. i, 67), pacati
(JA. ii, 238).

When there is "asabbadhātuka", there is insertion of the letter "i".

There is insertion of "i" in all "asabbadhātuka".

(He) will go (gamissati), (he) will do (karissati), (he) will obtain (labhissati),
(he) will cook (pacissati).

Why it is said "asabbadhātukamhi"? To prevent the operatio of this rule
when there is not "asabbadhātuka" such as in the following examples: (he)
goes (gacchati), (he) does (karoti), (he) obtains (labhati), (he) cooks (pacati).

517. 488. Kvacī dhātu-vibhatti-paccayānam dīgha-viparīt'-ādesa-lop'-āgamā
ca (1105).

Idha ākhyāte aniddiṭṭhesu²²³ sādhanesu kvaci dhātu-vibhatti-paccayānaṃ
dīgha viparīt' ādesa lop' āgama icc' etāni kāriyāni jinavacanānurūpāni
kātabbāni.

Jāyati (Khu. i, 23), kareyya (Khu. vii, 334), jāniyā, siyā (M. i, 62), kare (Khu.
vii, 109), gacche (Khu. vii, 391), jaññā (Khu. v, 78), vakkhetha, dakkhetha,
dicchati, agacchi, agacchum, ahosi (VinA. i, 6), ahesum (VinA. i, 7) icc'
evamādīni aññāni pi sādhanāni yojetabbāni.

Sometimes there are insertion, elision, substitution, reversion, lengthening of
suffixes, inflections, roots.

Here in the chapter of verbs, in the examples that have not been show,
sometimes, these operations are to be done according the Word of the
Conqueror to suffixes, inflections and roots: insertion, elision, substitution,
reversion and lengthening.

Comment [UN126]: Please check
this translation. I have translated
"sādhana" as examples. You also
mention that "sādhana" means "kattu",
"kamma" and "bhāva". I have translated
"kāriyāni" (what has to be done) as
operations.

(It) is arisen (jāyati), (he) should do, (he) should know (jāniyā), (he) would
be (siyā), (he) should do (kare), (he) should go (gacche), (he) may know
(jaññā), (you) speak (vakkhetha), (you) see (dakkhetha), (he) sees (dicchati),
(he) came (agacchi), (they) came (agacchum), (it) was (ahosi), (they) were
(ahesum). Thus also other examples should be formed.

518. 446. Attanopadāni parassapadattam (1031).

Attanopadāni kvaci parassapadattam āpajjante.

Vuccati (Khu. i, 22), labbhati (Khu. v, 97), paccati (Khu. i, 23).

Kvacī ti kimattham? Karīyate, labbhate, paccate.

The "attanopada" (inflections) are changed to "parassapada".

Sometimes the "attanopada" (inflections) are changed "parassapada".

(It) is said (vuccati), (it) is obtained (labbhati), (it) is cooked (paccate).

Why it is said "kvaci" (sometimes)? To allow an exception to this rule such
as in the following examples: (it) is done (karīyate), (it) is obtained
(labbhate), (it) is cooked (paccate).

²²³ Anipphannesu (Sī).

519. 457. Akārāgamo hiyyattanī-ajjatanī-kālātipattīsu (1032).

Kvacī ākārāgamo hoti **hiyyattanī-ajjatanī-kālātipattī** icc' etāsu vibhattīsu.

Agamā, agamī, agamissā.

Kvacī ti kimattham? Gamā, gamī, gamissā.

The is insertion of the letter "a" in the "hiyyattanī", "ajjatanī" and "kālātipattī".

Sometimes, when there are the inflections of the "hiyyattanī", "ajjatanī" and "kālātipattī", there is insertion of the letter "a".

(He) went (agamā, agamī), (he) should have gone (agamissā).

Why it is said "kvaci" (sometimes)? To allow an exception of this rule such in the following examples: (he) went (gamā, gamī), (he) should have gone (gamissā).

520. 502. Brūto ī timhi (1033).

Brū icc' etāya dhātuyā īkārāgamo hoti **timhi** vibhattimhi.

Bravīti.

After "brū", when there is "ti", there is "ī".

After the root "brū", when there is the inflection "ti", there insertion of the letter "ī".

(He) speaks (bravīti).

521. 425. Dhātuss' anto lopo 'nekasarassa (1034).

Dhātussa anto kvaci lopo hoti anekasarassa.

Gacchati, sarati, marati.

Anekasarasse ti kimattham? Pāti, yāti (Khu. v, 113), vāti (Khu. v, 126).

Kvacī ti kimattham? Mahīyati, mathīyati.

There is elision of the end of the root which has various vowels.

Sometimes there is elision of the end (consonant) of the root which has various vowels.

(He) goes (gacchati), (he) remembers (sarati), (he) dies (marati).²²⁴

Why it is said "anekasarassa" (of many vowels)? To prevent the operation of this rule when there is only one syllable such as in the following example: (he) protects, (he) goes (yāti), (he) blows (vāti).

Why it is said "kvaci" (sometimes)? To allow an exception to this rule such in the following example: (he) honors (mahīyati), (he) churns (mathīyati).²²⁵

522. 476. Isu-yamūnam anto ccho vā (1035).

Isu yamu icc' etesaṃ dhātūnaṃ anto **ccho** hoti vā.

Icchati (Khu. i, 55), niyacchati.

Vā ti kimatthaṃ? Esati (DAA. iii, 190), niyamati.

Sometimes the end of "isu" and "yamu" becomes "ccha".

Sometimes the end of the roots "isu" and "yamu" becomes "ccha".

(He) wishes (icchati), (he) regulates (niyacchati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (he) seeks (esati), (he) determines (niyamati).

523. 526. Kāritānaṃ ṇo lopam.

Kārita icc' etesaṃ paccayānaṃ **ṇo** lopam āpajjate.

Kāreti (M. ii, 332), kārayati, kārāpeti (Vin. i, 240), kārāpayati.

There is elision of the "ṇ" of the causative.

²²⁴ The root "gamu" has "u" as end vowel which is elided according to this sutta.

²²⁵ When there is the suffix "ya" after the roots "maha" and "matha", the end vowel of the roots, "a", is not elided, but, according to sutta 502, the end vowel of the root is changed to "i".

The "ṇ" of the causative suffixes is elided.

(He) causes to do (kāreti, kārayati, kārāpeti, kārāpayati).

Sāsanatthaṃ samuddiṭṭhaṃ, may' ākhyātaṃ samāsato.
Sakaṃ buddhivisesena, cintayantu vicakkhaṇā.

For the sake of the Dispensation it has been shown by me this verb
chapter in brief.

By one's special knowledge let the wise ones think again and again.

Iti ākhyāta-kappe catuttho kaṇḍo.
Thus ends the fourth section in the verb chapter

Ākhyāta-kappo niṭṭhito.
End of the Verb Chapter

7-KIBBIDHĀNA-KAPPA²²⁶

7. Primary Derivative Chapter

PAṬHAMA-KAṆḌA

First Section

(K) Buddhaṃ nāṇasamuddaṇṇaṃ,
Sabbaññeṇa lokahetukhīṇamatīṃ²²⁷;
Vanditvā pubbam ahaṇṇaṃ,
Vakkhāmi sasādhanaṃ hi kitakappaṇaṃ.

(Kh) Sādhanamūlaṃ hi payogaṇṇaṃ,
Āhu payogamūlaṃ atthaṇṇaṃ ca;
Atthesu²²⁸ visāradamatayo,
Sāsanassudharā jīnassa matā.

(G) Andho desakavikalo,
Ghatamadhutelāni bhājanena²²⁹ vinā.

²²⁶ "Kibbidhāna" comes from "kit", the name of the primary suffix and "vidhāna", arrangement, treatment, process.

²²⁷ Khinnamatīṃ (Sī).

²²⁸ Atthe (K). Attha (Sī, K).

Naṭṭho naṭṭhāni yathā,
Payogavikalo tathā attho.

- (Gh) Tasmā saṃrakkhaṇattham²³⁰,
Munivacanatthassa dullabhass' āham.
Vakkhāmi sissakahitaṃ,
Kitakappaṃ sādhanena yutaṃ.

(K) Having paid homage first to the Buddha who is an ocean of wisdom, who is omniscient, who has inexhaustible wisdom however much he has to preach to the world, I will speak the primary derivative chapter (kita-kappa) together with "sādhana".

(Kh) Those who have brave wisdom in meanings, the wise ones who are the upholders of the Dispensation of the Conqueror, say that the example is rooted in "sādhana" and the meaning is rooted in example.

(G) Just as a blind person, who lacks a person giving him directions, is lost, just as ghee, honey and oil without a bowl are destroyed, likewise the meaning that is devoid of example is lost.

(Gh) Therefore to protect the meaning of the Word of the Sage which is difficult to obtain I will speak the primary derivative chapter (kita-kappa) which is beneficial to the students together with "sādhana".

Comment [UN127]: Please check this translation. Which would be the English translation of "sādhana".

524. 561. Dhātuyā kammādimhi ṇo (1106).

Dhātuyā kammādimhi ṇapaccayo hoti.

Kammaṃ karoti ti kammakāro (Vin. ii, 102). Evaṃ kumbhakāro (M. ii, 237), mālākāro (KhuA. 109), kaṭṭhakāro, rathakāro (Khu. v, 246), rajatakāro, suvaṇṇakāro, pattaḡgāho, tantavāyo (Vin. i, 371), dhañṇāmāyo, dhammakāmo (Khu. i, 295), dhammacāro.

When there is an object which is at the beginning, there is "ṇa" after the root.

When there is an object which is at the beginning, there is the suffix "ṇa" after the root.

Comment [UN128]: Please check this translation.

(He) does (karoti) work (kammaṃ), so (ti) (he is) a worker (kammakāro).
Thus, a potter (kumbhakāro), garland-maker (mālākāro), wood-maker

²²⁹ Bhājanchi (K).

²³⁰ Saṃrakkhattham (K).

(kaṭṭhakāro), chariot-maker (rathakāro), silversmith (rajatakāro), goldsmith (suvaṇṇakāro), bowl holder (pattaggāho), weaver (tantavāyo), measurer of grain (dhañṇamāyo), one who has desire for the Dhamma (dammakāmo), one who practices the Dhamma (dhammacāro).

Formation of "kumbhakāro"

1. kumbhaṁ + kara + ṇa (§524)
2. ṇa is named "kit" by "aññe kit" (§546)
3. ṇa is in the subject "sadhāna" (kattu sadhāna) by "kattari kit" (§624)
4. ṇ is named "kārita" (§621)
5. ṇ is elided (§523)
6. kumbhaṁ + kāra
7. we regard "kumbhaṁ + kāra" as a noun (§601)
8. kumbhaṁ + kāra + si (§54)
9. kumbhaṁ + kāra + o (§104)
10. kumbha + kāra + o (§317, 318)
11. kumbhakāro (§327)

Comment [UN129]: please check all this.

525. 565. Saññāyam a nu (1107).

Saññāyam abhidheyyāyaṁ dhātuyā kammādimhi akārapaccayo hoti, nāmamhi ca nukārāgamo hoti.

Ariṁ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṁ taratī ti Vessantaro (Khu. iv, 392), rājā. Taṇhaṁ karotī ti Taṇhaṅkaro (ApA. i, 54), Bhagavā. Medhaṁ karotī ti Medhaṅkaro (Khu. iv, 381), Bhagavā. Saraṇaṁ karotī ti Saraṇaṅkaro (ApA. i, 54), Bhagavā. Dīpaṁ karotī ti Dīpaṅkaro (Khu. iv, 323), Bhagavā.

In a name there are "a" and "nu".

When a name is to be said and when there is the object at the beginning, there is the suffix "a" after the root, and in a noun (after the object) there is insertion of "nu".

[The following are proper names]

Ariṁ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṁ taratī ti Vessantaro (Khu. iv, 392), rājā. Taṇhaṁ karotī ti Taṇhaṅkaro (ApA. i, 54), Bhagavā. Medhaṁ karotī ti Medhaṅkaro (Khu. iv, 381), Bhagavā. Saraṇaṁ karotī ti Saraṇaṅkaro (ApA. i, 54), Bhagavā. Dīpaṁ karotī ti Dīpaṅkaro (Khu. iv, 323), Bhagavā.

Formation of "arindamo"

1. ari + damu
2. ari + nu + damu + a
3. ari + nu + dam + a
4. ari + ñ + dam + a (§537)

Comment [UN130]: please check.

526. 567. Pure dadā ca iñ (1108).

Purasadde ādimhi **dada** icc' etāya dhātuyā **akārapaccayo** hoti, **purasaddassa** **akārassa** ca **iñ** hoti.

Pure dānañ adāsī ti Purindado (S. i, 230), devarājā.

When there is "pura", after "dada" there is "a" and "iñ".

When there is the word "pura" at the beginning, there is the suffix "a" after the root "dada", and the letter "a" of the word "pura" becomes "iñ".

(He) gave (adāsī) alms (dānañ) in the past (pure), so (ti) (he is called) Purindado, the king of deities (devarājā).

527. 568. Sabbato ñvu-tv-āvī vā (1109).

Sabbato dhātuto kammādimhi vā akammādimhi vā **akāra ñvu tu āvī** icc' ete paccayā honti.

Tañ karotī ti takkaro; hitañ karotī ti hitakaro. Vineti ettha, etenā ti vā vinayo (Vin. iii, 4). Nissāya nañ vasatī ti nissayo (A. ii, 238).

Ñvumhi: Rathañ karotī ti rathakārako (Khu. v, 246). Annañ dadātī ti annadāyako. Vineti satte ti vināyako (Vin. iii, 32). Karotī ti kārako (Khu. v, 143). Dadātī ti dāyako (A. ii, 33). Netī ti nāyako (Vin. iii, 32).

Tumhi: Tanñ karotī ti takkattā, tassa kattā ti vā takkattā. Bhojanañ dadātī ti bhojanadātā, bhojanassa dātā ti vā bhojanadātā. Karotī ti kattā (Khu. v, 115). Saratī ti saritā (AbhA. i, 396).

Āvīmhi: Bhayañ passatī ti bhayadassāvī (Khu. vii, 31) icc' evamādi.

Sometimes, after all (roots) there are "ñvu", "tu", "āvī".

Sometimes, after all roots, whether there is an object in front or there is not an object in front, there the suffixes "a", "ṇvu", "tu" and "āvi".

(He) does (karoti) that (taṃ), so (ti) (he is called) one who does that (takkaro), a thief; (he) does (karoti) benefit (hitam), (so) (he is called) one who does benefit (hitakaro). (He) trains (vineti) in that (ettha), (so) (it is called) Vinaya, or (he) trains (vineti) by that (etena), (so) (it is called) vinaya.²³¹ Depending (nissāya) on him (naṃ) (he) lives (vasati), (so) (he is called) a person who is dependent upon (nissaya), a teacher.²³²

Ṇvu. (He) makes (karoti) a chariot (ratham), so (ti) (he is called) chariot-maker (rathakārako).

[Here "ṇvu" is changed "aka" (§622)] (He) gives (dadāti) food (annam), so (ti) (he is called) a giver of food (annadāyako). (he) leads (vineti) beings (satte), so (ti) (he is called) leader of beings (vināyako). (He) does (karoti), so (ti) (he is called) a doer (kāraṇako). (He) gives (dadāti), so (ti) (he is called) a giver (dāyako). (He) leads (neti), so (ti) (he is called) a leader (nāyako).

Tu. (He) does (karoti) that (taṃ), so (ti) (he is called) one who does that (takkattā), or (vā) doer (kattā) of that (tassa), so (ti) (he is called) doer of that (takkattā). (He) gives (dadāti) food (bhojanam), so (ti) (he is called) one who gives food (bhojanadātā), or (vā) giver (datā) of food (bhojanassa), so (ti) (he is called) giver of food (bhojanadātā). (He) does (karoti), so (ti) (he is called) a doer (kattā). (He) remembers (sarati), so (ti) (he is called) one who remembers (saritā).

Āvi. (He) sees (passati) danger (bhayaṃ), so (ti) (he is called) one who sees danger (bhayadassāvī).

528. 577. Visa-ruja-padādito ṇa (1110).

Visa ruja pada icc' evamādihi dhātūhi **ṇapaccayo** hoti.

Pavisatī ti paveso; rujatī ti rogo (Khu. vii, 10); uppajjatī ti uppādo; phusatī ti phasso (Abhi. i, 17); ucatī ti oko (SA. ii, 239); bhavatī ti bhāvo; ayatī ti āyo; sammā bujjhatī ti sambodho (Vin. iii, 14); viharatī ti vihāro (Vin. ii, 68).

After "visa", "ruja", "pada" and others, there is "ṇa".

²³¹ The first one is "adhikarana-sadhāna" and the second one is "karaṇa-sadhāna".

²³² This is called "avutta-kamma-sadhāna".

After the roots "visa", "ruja", "pada", and others, there is the suffix "ṇa".²³³

(He) enters (pavisati), so (ti) (he is called) one who enters (paveso); (it) pains (rujati), so (ti) (it is called) disease (rogo); (he) is born (uppajjati), so (ti) (he is called) one who is born (uppādo); (it) touches (phusati), so (ti) (it is called) that which touches (phasso); (it) is put together (ucati), so (ti) (it is called) a house (oko); (it) becomes (bhavati), so (ti) (it is called) one that becomes (bhāvo); (it) accrues (ayati), so (ti) (it is called) income (āyo); (he) knows (bujjhati) well (sammā), so (ti) (he is called) one who knows well (sambodho); (he) resides (viharati), so (ti) (he is called) one who resides (vihāro).

529. 580. Bhāve ca (1111).

Bhāvatthābhidheyye²³⁴ sabbadhātūhi **ṇapaccayo** hoti.

Paccate, pacanaṃ vā pāko; cajate, cajanāṃ vā cāgo (A. i, 90). Evaṃ yāgo (A. i, 90), yogo (A. i, 405), bhāgo, paridāho.

And in verbal nouns (bhāva-sadhāna).

When it means a verbal noun, after all roots, there is the suffix "ṇa".

Cooking (paccate), (it is called) cooking (pāko), or (vā) cooking (pacanaṃ), (it is called) cooking (pāko); giving up (cajate), (it is called) giving up (cāgo), or (vā) giving up (cajanaṃ), (it is called) giving up (cāgo). Thus, sacrificing (yāgo), connecting (yogo), dividing (bhāgo), burning (paridāho).

Comment [UN131]: please check.

530. 584. Kvi ca (1112).

Sabbadhātūhi **kvipaccayo** hoti.

Sambhavatī ti sambhū; visesena bhavatī ti vibhū; bhujena gacchatī ti bhujago (Khu. vii, 6); saṃ attānaṃ khanatī; saṃ suṭṭhu khanatī ti vā saṅkho.

And "kvi".

After all roots, there is the suffix "kvi".²³⁵

²³³ It may be used in all "sadhānas".

²³⁴ Bhāvatthe abhidheyye (K).

²³⁵ When there is the suffix "kvi", the last consonant of the root is elided and, then, the suffix "kvi" itself is elided.

(He) becomes well (sambhavati), so (ti), (he is called) one who becomes well (sambhū); (he) is (visesena) in a special way (visesena), so (ti) (he is called) one who is in a special way (vibhū); (it) goes (gacchati) by coils (bhujena), so (ti) (it is called) that which goes by coils, snake, (bhujago); (it) digs (khanati) itself (attānam), so (ti) (it is called) that which digs itself, a shell, (saṅkho), or (it) digs (khanati) well (suṭṭhu), so (ti) (it is called) that which digs well, a shell, (saṅkho).

531. 589. Dharādīhi rammo (1113).

Dhara icc' evamādīhi dhātūhi **rammapaccayo** hoti.

Dharati tenā ti dhammo; karīyate tan ti kammaṃ (Vin. ii, 8).

After "dhara" and others there is "rammo".²³⁶

After the root "dhara" and others there is the suffix "ramma".

(He) exists (dharati) by that (tena), so (ti) that by which one exists (dhammo); (it) is done (karīyate), so (ti) that which is done (kammaṃ).

532. 590. Tassilādīsu ṇī-tv-āvī ca (1114).

Sabbehi dhātūhi **tassilādīsu** atthesu **ṇī tu āvī** icc' ete paccayā honti.

Piyaṃ pasaṃsitum sīlaṃ yassa rañño, so hoti rājā piyapasaṃsī; brahmaṃ caritum sīlaṃ yassa puggalassa, so hoti puggalo brahmacārī (AA. ii, 197); pasayha pavattitum sīlaṃ yassa rañño, so hoti rājā pasayhapavattā; bhayaṃ passitum sīlaṃ yassa samaṇassa, so hoti samaṇo bhayadassāvī (MA. i, 160) icc' evamādi.

And in the meanings of "tassīla", etc., there are "ṇī", "tu" and "āvī".

After all roots, in the meanings of "tassīla" (his habit), etc., there are the suffixes "ṇī", "tu" and "āvī".

The habit (sīlaṃ) of that king (yassa rañño) is to praise (pasaṃsitum) the dear (piyaṃ), he (so) is (hoti) a king (rājā) that praise the dear (piyapasaṃsī); the habit (sīlaṃ) of that individual (yassa puggalassa) is to practice (caritum) celibacy (brahmaṃ), he (so) is (hoti) an individual (puggalo) that practices

²³⁶ "R" is just an indicative letter of the suffix "rammo".

celibacy (brahmacārī); the habit (sīlāṃ) of that king (yassa rañño) is to live (pavattitum) by violence (pasayha), he (so) is (hoti) a king (rājā) that lives by force (pasayhapavattā); the habit (sīlāṃ) of that ascetic (yassa samaṇassa) is to see (passitum) danger (bhayaṃ), so (he) is (hoti) an ascetic (samaṇo) that sees danger (bhayadassāvī).

533. 591. Sadda-kudha-cala-maṇḍattha-rucādīhi yu (1117).

Sadda-kudha-cala-maṇḍatthehi ca **rucā**dīhi ca dhātūhi **yup**accayo hoti **tassīlā**dīsv atthesu.

Ghosanasīlo ghosano; bhāsanāsīlo bhāsano. Evaṃ viggaho kātabbo. Kodhano (Khu. i, 298); dosano; calano; kampano; phandano; maṇḍano; vibhūsanano; rocano; jotano; vaḍḍhano.

After (roots that have) the meaning of "sadda", "kudha", "cala", "maṇḍa", "ruca" and others, there is "yu".

After roots that have the meaning of "sadda", making noise, "kudha", being angry, "cala", shaking "maṇḍa", adorning, and after "ruca", shining, and others, there is the suffix "yu" in the meanings of "tassīla" (his habit) and others.

One who has the habit of making noise (ghosanasīlo), (he is called) one who has the habit of making noise (ghosano); one who has the habit of talking (bhāsanāsīlo), (he is called) one who has the habit of talking (bhāsano). Thus the resolution has to be made. One who has the habit of getting angry (kujjhanāsīlo), (he is called) one that has the habit of getting angry (koddhano); one who has the habit of being angry (dussanasīlo), (he is called) one who has the habit of being angry (dosano); one who has the habit of trembling (calanasīlo), (he is called) one who has the habit of trembling (calano); one who has the habit of shaking (kampanāsīlo), (he is called) one who has the habit of shaking (kampano); one who has the habit of quivering (phandanasīlo), one who has the habit of quivering (phandano); one who has the habit of adorning (maṇḍanasīlo), (he is called) one who has the habit of adorning (maṇḍano); one who has the habit of decorating (vibhūsanāsīlo), (he is called) one who has the habit of decorating (vibhūsanano); one who has the habit of shining (rocanāsīlo), (he is called) one who has the habit of shining (rocano); one who has the habit of shining (jotanasīla), (he is called) one who has the habit of shining (jotano); one who has the habit of developing (vaḍḍhanāsīlo), (he is called) one who has the habit of developing (vaḍḍhano).

534. 592. Pārādigamimhā rū (1118).

Gamu icc' etamhā dhātumhā **pārasaddādimhā rū**paccayo hoti **tassīlādīsv** atthesu.

Bhavassa pāraṃ bhavapāraṃ, bhavapāraṃ gantum sīlaṃ yassa purisassa, so hoti puriso bhavapāragū.

Tassīlādīsvī ti kimattham? Pāraṅgato (Khu. vii, 16).

Pārādigamimhā ti kimattham? Anugāmī.

There is "rū" after "gamu" that has "pāra" and others at the beginning.

After the root "gamu" that has the word "pāra" and others at the beginning, there is the suffix "rū" in the meanings of "tassīla" (his habit), etc.

The other shore (pāraṃ) of existence (bhavassa), the habit (sīlaṃ) of that man (yassa purisassa) is to go (gantum) to the other shore of existence (bhavapāraṃ), he (so) is (hoti) a man (puriso) that has the habit to go to the other shore of existence (bhavapāragū).

Why it is said "tassīlādīsu" (his habit, etc.)? To prevent the operation of this rule when there is not "tassīlādīsu" such as in the following example: gone beyond (pāraṅgato).

Why it is said "pārādigamimhā" (after "gamu" that has 'pāra' and others at the beginning)? To prevent the operation of this rule when there is not "pāra" and others at the beginning such as in the following example: one who goes along (anugāmī).

535. 593. Bhikkhādito ca (1119).

Bhikkha icc' evamādihi dhātūhi **rū**paccayo hoti **tassīlādīsv** atthesu.

Bhikkhanasīlo yācanasīlo bhikkhu (Vin. i, 28); vijānanasīlo viññū (Khu. i, 22).

And after "bhikkha" and others.

After the root "bhikkha" and others, there is the suffix "rū" in the meanings of "tassīla" (his habit), etc.

One who has the habit of going for alms (bhikkhanasīlo), (he is called) a bhikkhu, one who has the habit of begging (yācanasīlo), (he is called) a bhikkhu; one who has the habit of knowing (vijānasīlo), (he is called) one who has the habit of knowing (viññū).

536. 594. Hanatyādīnaṃ ṇuko (1120).

Hanatyādīnaṃ dhātūnaṃ ante **ṇukapaccayo** hoti **tassīlā**disv atthesu.

Āhananasīlo āghātuko; karaṇasīlo kāruko (Sārattha-Ṭīkā ii, 329).

There is "ṇuka" after "hanati" and others.

At the end of the roots "hana" and others, there is the suffix "ṇuka" in the meanings of "tassīla" (his habit), etc.

One who has the habit of hitting (āhananasīlo), (he is called) one who has the habit of hitting (āghātuko); one who has the habit of doing (karaṇasīlo), (he is called) one who has the habit of doing (kāruko).

537. 566. Nu niggahitaṃ padante (1122).

Padante **ṇukārāgamo** niggahitaṃ āpajjate.

Ariṃ dametī ti Arindamo (Khu. vi, 54), rājā. Vessaṃ taratī ti Vessantaro (Khu. iv, 39), rājā. Pabhaṃ karotī ti Pabhaṅkaro (Khu. i, 430), Bhagavā.

At the end of the word "nu" is changed to the "niggahita".

At the end of the word the insertion "nu" is changed to the "niggahita".

Same examples as sutta 525.

538. 595. Saṃhan' aññāya vā ro gho (1123).

Saṃpubbāya hana icc' etāya dhātuyā, aññāya vā dhātuyā **rapaccayo, hanassa** ca **gho** hoti.

Samaggaṃ kammaṃ samupagacchatī ti saṃgho (Vin. iii, 80); samantato nagarassa bāhire khaññatī ti parikhā²³⁷; antaṃ karotī ti antako (Khu. i, 20).

²³⁷ Parikkhā (K).

Saṁ iti kimattham Upahananam upaghāto.

Sometimes after "hana" with "saṁ" and other (roots), there is "ra", and "gha".

Sometimes, after the root "hana" with "saṁ" at the beginning, and after other roots, there is the suffix "ra", and there is "gha" of "hana".

(It) approaches (samupagacchati) the acts of Saṁgha (kammam) in unity (samaggaṁ), (it is called) Saṁgha; (it) is dug (khaññati) outside (bāhire) of the city (nagarassa) all around (samantato), (it is called) a moat (parikhā); (it) makes (karoti) the end (antaṁ), (it is called) the maker of the end, Māra, (antako).

Why it is said "saṁ"? To prevent the operation of this rule when there is not "saṁ" such as in the following example: hurting (upahananam), (it is) hurting (upaghāto).

539. 558. Ramhi-r-anto rādi no (1124).

Ramhi paccaye pare sabbo dhātvanto **rakārādī** lopo hoti.

Antako, pāragū (Khu. i, 82), satthā (M. i, 266), diṭṭho (Khu. i, 36) icc' evamādi.

When there is "ra", the end (of the root) including "ra" is elided.

When the suffix "ra" follows, all the end of the root including "ra" is elided.

The maker of the end (antako); one who has gone to the other shore (pāragū); teacher (satthā); one who has seen (diṭṭho).

540. 545. Bhāva-kammesu tabbānīyā (1125).

Bhāva kamma icc' etesv atthesu **tabba anīya** icc' ete paccayā honti sabbadhātūhi.

Bhavitabbam, bhavanīyam²³⁸; āsitabbam, āsanīyam²³⁹; pajjitabbam, pajjanīyam; katabbam, karaṇīyam (Vin. i, 243); gantabbam, gamanīyam (NdA. 214).

²³⁸ Abhavittha bhūyate bhavissate bhavitabbam bhavanīyam (Sī).

There are "tabba" and "anīya" in verbal nouns and the passive voice.

After all roots, in the meaning of verbal nouns (bhāva) and passive voice (kamma), there are the suffixes "tabba" and "anīya".

Being (bhavitabbaṃ, bhavanīyaṃ); sitting or (it) should be sat (āsitaṃ, āsanīyaṃ); going or (it) should be gone (pajjitabbaṃ, pajjanīyaṃ); doing or (it) should be done (kattabbaṃ, karaṇīyaṃ); going or (should) be gone (gantabbaṃ, gamanīyaṃ).

541. 552. Nyo ca (1126).

Bhāva-kammesu sabbadhātūhi **nyapaccayo** hoti.

Kattabbaṃ kāriyaṃ; jettabbaṃ jeyyaṃ; nettabbaṃ neyyaṃ (Khu. vii, 159) icc' evamādi.

Caggahaṇena teyyapaccayo hoti. Nātabbaṃ nōteyyaṃ; daṭṭheyyaṃ²⁴⁰ (A. i, 357; M. iii, 171; S. i, 61; S. ii, 316); patteyyaṃ (A. i, 357; M. iii, 171; S. i, 61; S. ii, 316) icc' evamādi.

Also "ṇya".

After all roots in verbal nouns (bhāva) and passive voice (kamma), there is the suffix "ṇya".

Doing or (it) should be done (kattabbaṃ, kāriyaṃ); conquering or (it) should be conquered (jettabbaṃ, jeyyaṃ); carrying or (it) should be carried (nettabbaṃ, neyyaṃ).

By taking "ca" there is the suffix "teyya". Knowing or (it) should be known (nātabbaṃ, nāteyyaṃ); seeing or (it) should be seen (daṭṭheyyaṃ); attaining or (it) should be attained (patteyyaṃ).

542. 557. Karamhā ricca (1127).

Kara icc' etamhā dhātumhā **riccapaccayo** hoti **bhāva-kammesu**.

Kattabbaṃ kiccaṃ (Khu. v, 110).

²³⁹ Asitaṃ, asanīyaṃ (Sī).

²⁴⁰ Diṭṭheyyaṃ (Sī, K).

After "kara" there is "ricca".

After the root "kara" in verbal nouns (bhāva) and passive voice (kamma) there is the suffix "ricca"

Doing or it should be done (kattabbam, kiccam).

543. 555. Bhūto 'bba (1128).

Bhū icc' etāya dhātuyā **nyapaccayassa ūkārena saha abbādeso** hoti **bhāva-kammesu**.

Bhavitabbo bhabbo (A. ii, 8), bhavitabbam bhabbam.

After "bhū" there is "abba".

After the root "bhū" in verbal nouns (bhāva) and passive voice (kamma), there is the substitution "abba" of the suffix "ṇya" together with the letter "ū".

(it) should be done (bhavitabbo, bhabbo); doing (bhavitabbam, bhabbam).

544. 556. Vada-mada-gamu-yuja-garah'-ākārādīhi jja-mma-gga-yh'-eyyā gāro vā (1129).

Vada-mada-gamu-yuja-garah'-ākāranta icc' evamādīhi dhātūhi **nyapaccayassa** yathāsaṅkhyam **jja-mma-gga-yha-eyyādesā** honti vā dhātvantena saha, **garassa**²⁴¹ ca **gāro** hoti bhāvakammesu.

Vattabam vajjam (DA. iii, 22); madanīyam majjam (KhuA. 17); gamanīyam gammam (Khu. v, 361); yojanīyam yoggam; garahitabam garayham (Vin. ii, 228); dātabam deyyam; pātabam peyyam; hātabam heyyam; mātabam meyyam; ñātabam ñeyyam icc' evamādi.

Sometimes, there are "jja", "mma", "gga", "yha" and "eyya" of "vada", "mada", "gamu", "yuja", "garaha", and those that end in "ā", and there is "gāra".

Sometimes, after the roots "vada", "mada", "gamu", "yuja", "garaha", and those that end in "ā", the suffix "ṇya" along with the end of the root is

²⁴¹ Garahassa (Sī, Sad.)

substituted by "jja", "mma", "gga", "yha" and "eyya" respectively, and there is "gāro" of "gara" in verbal nouns (bhāva) and passive voice (kamma).

Saying and (it) should be said (vattabbam, vajjam); intoxicating (madaniyam, majjam); going or (it) should be gone (gamaniyam, gammam); engaging or it should be engaged (yojaniam, yoggam); censoring or (it) should be censored (garahitabbam, garayham); giving or (it) should be given (databbam, deyyam); drinking or (it) should be drunk (patabbam, peyyam); abandoning or (it) should be abandoned (hatabbam, heyyam); measuring or (it) should be measured (matabbam, meyyam); knowing or (it) should be known (natabbam, neyyam).

545. 548. Te kiccā (1131).

Ye paccayā **tabbā**dayo **riccantā**, te **kiccasaññā** ti veditabbā.

Kiccasaññāya kim payojanam? Bhāva-kammesu kicca-ka-khatthā.

Those are "kicca".

It should be understood that those suffixes beginning from "tabba" and ending in "ricca" are called "kicca".

[There are five kicca-suffixes: **tabba**, **anīya**, **ṇya**, **teyya**, **ricca**]

What is the use of the name "kicca"? For the use of the word "kicca" in the sutta " Bhāva-kammesu kicca-ka-khatthā" (§625).

546. 562. Aññe kit (1132).

Aññe paccayā **kit** eva saññā honti.

Kitsaññāya kim payojanam? Kattari kit.

Others are "kit".

The other suffixes are called "kit".

What is the use of the name "kit"? For the use of the word "kit" in the sutta "Kattari kit" (§624).

547. 596. Nandādīhi yu (1133).

Nandādīhi dhātūhi **yupaccayo** hoti **bhāva-kammesu**.

Nandīyate nandanam (S. i, 6), nanditabbam vā nandanam; gahaṇīyam gahaṇam (Vin. ii, 276), caritabbam caraṇam (Khu. v, 138). Evaṃ sabbattha yojetabbā.

There is "yu" after "nanda" and others.

After the root "nanda" and others, in verbal nouns (bhāva) and passive voice (kamma), there is the suffix "yu".²⁴²

Rejoicing (nandīyate, nanditabbam, nandanam); taking (gahaṇīyam, gahaṇam); walking about (caritabbam, caraṇam). Thus everywhere they should be formed.

548. 597. Kattu-karaṇa-padesesu ca (1134).

Kattu karaṇa padesa icc' etasv atthesu ca **yupaccayo** hoti.

Kattari tāva: Rajam haratī ti rajoharaṇam (DhA. i, 156), toyam.

Karaṇe tāva: Karoti tenā ti karaṇam.

Padese tāva: Tiṭṭhanti tasmin ti ṭhānam (Khu. v, 76). Evaṃ sabbattha yojetabbā.

Also in the agent, instrument and place.

Also there is the suffix "yu" in the meanings of agent, instrument and place.

First the agent: (He) takes (harati) dust (rajam), so (ti) (it is called) remover of dust (rajoharaṇam), it is water (toyam).

In the instrument: (It) makes (karoti) by that (tena), so (ti) (it is called) that by which it makes (karaṇam).

In place: (They) stand (tiṭṭhanti) there (tasmin), so (ti) (it is called) that where they stand (ṭhānam). Thus everywhere they should be formed.

549. 550. Ra-hādito ṇa (1135).

²⁴² Then "yu" is changed to "ana" (§622)

Rakāra-hakārādyantehi dhātūhi **anā**desassa **nassa** **ṇo** hoti.

Karoti tenā ti karaṇaṃ; pūreti tenā ti pūraṇaṃ (DA. i, 130). Gahaṇīyaṃ²⁴³
tenā ti gahaṇaṃ (VinA. ii, 276). Evam aññe pi yojetabbā.

There is "ṇa" after "ra", "ha" and others.

After roots ending in "ra" and "ha", etc., there is "ṇa" of "na" of the
substitution "ana".

(It) makes (karoti) by that (tena), so (ti) (it is called) that by which it makes
(karaṇaṃ); (he) fills up (pūreti) by that (tena), so (ti) something by which
one becomes full (pūraṇaṃ). It is taken (gahaṇīyaṃ) with that (tena), so (ti)
something by which it is taken (gahaṇaṃ). Thus others also should be
formed.

Iti kibbidhāna-kappe paṭhamo kaṇḍo
Thus ends the first section in the primary derivative chapter

DUTIYA-KAṆḌA **Second Section**

550. 546. Nādayo tekālikā (1137).

Nādayo paccayā **yupaccayantā tekālikā** ti veditabbā.

Kumbhaṃ karoti akāsi karissatī ti kumbhakāro (M. ii, 237); karoti akāsi
karissati tenā ti karaṇaṃ. Evam aññe pi yojetabbā.

It should be understood that the suffixes beginning with "ṇa" and ending in
"yu" have three times (tekālika).

(He) makes (karoti), made (akāsi) and/or will make (karissati) a pot
(kumbhaṃ), so (ti) (he is called) potter (kumbhakāro); (he) makes (karoti),
made (akāsi), will make (karissati) by that (tena), so (ti) that by which he
makes, made and/or will make (karaṇaṃ). Thus also others should be
formed.

²⁴³ Gayhati (K).

551. 598. Saññāyaṃ dā-dhāto i (s1138).

Saññāyaṃ abhidheyyāyaṃ **dā-dhāto** ipaccayo hoti.

Paṭhamāṃ ādiyati ti ādi (Vin. i, 24); udakāṃ dadhāti ti udadhi (VvA. 141); mahodakāni dadhāti ti mahodadhi; vālāni dadhāti tasmin ti vāladhi (UdA. 311); sammā dhīyati ti sandhi (SA. ii, 213).

In a name, after "dā" and "dhā" there is "i".

When a name is meant, after "dā" and "dhā" there is the suffix "i".

It is taken (ādiyati) first (paṭhamāṃ), so (ti) (it is called) beginning ādi; (it) holds (dadhāti) water (udakāṃ), so (ti) (it is called) ocean (udadhi); (it) holds (dadhāti) many waters (mahodakāni), so (ti) (it is called) a sea (mahodadhi); (it) holds (dadhāti) hair (vālāni), so (ti) (it is) a tail (vāladhi); (it) is put (dhīyati) properly (sammā), so (ti) (it is) sandhi.

552. 609. Ti kit c' āsiṭṭhe (1139).

Saññāyaṃ abhidheyyāyaṃ sabbadhātūhi **tipaccayo** hoti, **kit** ca āsiṭṭhe.

Jino janam²⁴⁴ bujjhatū ti Jinabuddhi; dhanam assa bhavatūti Dhanabhūti; bhavatū ti Bhūto (Khu. v, 68); bhavatū ti Bhāvo; dhammo janam²⁴⁵ dadātū ti Dhammadinno (S. iii, 356); vaḍḍhatū ti Vaḍḍhamāno. Evam aññe pi yojetabbā.

Also there are "ti" and "kit" in blessing.

In blessing, when a name is meant, after all roots there is the suffix "ti" and "kit".

May the Buddha know (Jino bujjhatu) him (enam), so (ti) (he is called) Jinabuddhi; may wealth be (dhanam bhavatu) to him (assa), so (ti) (he is called) Dhanabhūti; may he be (bhavatu), so (ti) (he is called) Bhūto or Bhāvo; may the dhamma give (dammo dadātu) to him (enam), so (ti) (he is called) Dhammadinno; may he develop (vaḍḍhatu), so (ti) (he is called) Vaḍḍhamāno. Thus also others should be formed.

²⁴⁴ Enam (K).

²⁴⁵ Enam (K).

553. 599. Itthiyam a-ti-yavo vā (1140).

Itthiyam abhidheyyāyaṃ sabbadhātūhi **akāra ti yu** icc' ete paccayā honti vā.

Jīratī ti jarā (M. i, 82); maññatī ti mati (JA. iv, 502); cetayatī ti cetanā (Abh. i, 18); vedayatī ti vedanā (Abh. i, 18). Evam aññe pi yojetabbā.

Sometimes, in the feminine there are "a", "ti" and "yu".

Sometimes, when the feminine gender is meant, after all roots there are the suffixes "a", "ti" and "yu".

(It) becomes old (jīratī), so (ti) (it is called) old age (jarā); (it) thinks/knows (maññatī), so (ti) (it is called) wisdom (mati); (it) urges (cetayatī), so (ti) (it is called) volition (cetanā); it is felt (vedayatī), so (ti) (it is called) feeling (vedanā). Thus also others should be formed.

554. 601. Karato ririya (1141).

Karato itthiyam anitthiyam vā abhidheyyāyaṃ **ririya**paccayo hoti vā.

Kattabbā kiriyā (Abh. i, 139); karaṇīyam kiriyam (Sārattha-Ṭīkā ii, 94).

After "kara" there is "ririya".

Sometimes, after "kara", when the feminine gender or when non-feminine gender is meant, there is the suffix "ririya".

[In is the feminine] (It) should be done or doing (kattabbā, kiriyā). [In is the neuter] (It) should be done or doing (karaṇīyam, kiriyam).

555. 612. Atīte ta-tavantu-tāvī (1142).

Atīte kāle sabbadhātūhi **ta tavantu tāvī** icc' ete paccayā honti.

Huto (Khu. vi, 34), hutavā, hutāvī. Vusito (M. i, 48), vusitavā (Khu. i, 221), vusitāvī. Bhutto (Khu. v, 192), bhuttavā, bhuttāvī (Vin. ii, 111).

In the past there are "ta", tavantu" and "tāvī".

In the past time, after all roots, there are the suffixes "ta", "tavantu" and "tāvī".

Sacrificed (huto, hutavā, hutāvī). Lived (vusito, vusitavā, vusitāvī). Eaten (bhutto, bhuttavā, bhuttāvī).

556. 622. Bhāva-kammesu ta (1143).

Bhāva-kammesu atīte kāle **tapaccayo** hoti sabbadhātūhi.

Bhāve tāva: Tassa gītām (D. i, 6); naccām (D. i, 6); naṭṭām; hasitām (AA. ii, 231).

Kammani tāva: Tena bhāsitaṃ (M. i, 8); desitaṃ (Khu. i, 54).

There is "ta" in verbal nouns (bhāva) and passive voice (kamma).

In the past time, in verbal nouns (bhāva) and passive voice (kamma), after all roots, there is the suffix "ta".

Verbal noun first: his (tassa) singing (gītām); his (tassa) dancing (naccām, naṭṭām); his (tassa) laughing (hasitām).

In the passive voice: spoken (bhāsitaṃ) by him (tena); preached (desitaṃ) by him (tena).

557. 606. Budha-gamāditthe kattari (1144).

Budha gamu icc' evamādihi dhātūhi tadatthe gamyamāne **tapaccayo** hoti kattari sabbakāle.

Sabbe saṅkhatāsaṅkhate dhamme bujjhati abujjhi bujjhissatī ti Buddho (Vin. i, 1). Saraṇaṅgato; samathaṅgato; amataṅgato; jānāti ajāni jānissatī ti ñāto (DhA. i, 151) icc' evamādi.

In the subject in the meaning of "budha", "gamu" and others.

When the meaning is known, in that meaning, after the roots "budha", "gamu", and others, in the subject in all times, there is the suffix "ta".

(He) knows (bujjhati), knew (abujjhi), will know (bujjhissati) all conditioned and unconditioned dhammas (sabbe saṅkhatāsaṅkhate dhamme), so (ti) (he is called) Buddho. One who goes, has gone, will go for refuge (saraṇaṅgato);

one who goes, has gone and will go to concentration (samathaṅgato); one who goes, has gone and will go to the Deathless (amataṅgato); he knows (jānāti), knew (ajāni), will know (jānissati), so (ti) (he is called) one who knows (ñāto); etc.

558. 602. Jito ina sabbattha (1145).

Ji icc' etāya dhātuyā **inapaccayo** hoti sabbakāle kattari.

Pāpake akusale dhamme jināti ajini jinissatī ti jino (Vin. iii, 12).

After "ji" in all there is "ina".

In the subject in all times, after the root "ji" there is the suffix "ina".

(He) conquers (jināti), conquered (ajini), will conquer (jinissati) the evil (pāpake) unwholesome (akusale) dhammas (dhamme), so (ti) (he is called) a conqueror (jino).

559. 603. Supato ca (1146).

Supa icc' etāya dhātuyā **inapaccayo** hoti kattari, bhāve ca.

Supatī ti supinaṃ, supīyate supinaṃ (Khu. vii, 297).

Also after "supa".

In the subject and verbal noun (bhāva), after the root "supa" there is the suffix "ina".

(He) sleeps (supati), so (ti) a sleeper (supinaṃ), sleeping (supīyate, supinaṃ).

560. 604. Īsaṃ-du-sūhi kha (1147).

Īsaṃ-du-susaddādīhi sabbadhātūhi **khapaccayo** hoti.

Īsassayo, dussayo, sussayo bhavatā; īsakkaraṃ, dukkaraṃ (Khu. i, 150), sukaraṃ (Khu. i, 150) bhavatā.

There is "kha" after "īsaṃ", "du" and "su".

After all roots that are preceded by "īsam", "du" and "su", there is the suffix "kha".

Easy sleeping (īsassayo) by the venerable (bhavatā); difficult sleeping (dussayo) by the venerable (bhavatā); comfortable sleeping (sussayo) by the venerable (bhavatā). Easy doing (īsakkaram) by the venerable (bhavatā); difficult doing (dukkaram) by the venerable (bhavatā); comfortable doing (sukaram) by venerable (bhavatā).

561. 636. Icchatthesu samānakattukesu tave-tuṃ vā (1148).

Icchatthesu samānakattukesu sabbadhātūhi **tave tuṃ** icc' ete paccayā honti sabbakāle kattari.

Puññāni kātave (JA. v, 337), saddhammaṃ sotum (Vin. iii, 194) icchati.

Sometimes in meanings of wish which have the same subject there are "tave" and "tuṃ".

In all times and in the subject (sadhāna), there are the suffixes "tave" and "tuṃ" after all roots when there are meanings of wish which have the same subject.

(He) wishes (icchati) to do (kātave) merits (puññāni); (he) wishes (icchati) to hear (sotum) the good Dhamma (saddhammaṃ).

562. 638. Araha-sakkādisu ca (1149).

Araha-sakkādisu ca atthesu sabbadhātūhi **tuṃ**paccayo hoti.

Ko taṃ ninditum arahati? (Khu. i, 47). Sakkā jetum dhanena vā (S. i, 102). Evam aññe pi yojetabbā.

And in "araha", "sakka" and others.

In the meanings of "araha", worthy, and "sakka", ability, and others, after all roots there is the suffix "tuṃ".

Who (ko) is deserves (arahati) to blame (ninditum) him (taṃ)? It is possible (sakkā) to conquer (jetum) by wealth (dhanena). Thus also others should be formed.

563. 639. Pattavacane alamatthesu ca²⁴⁶.

Pattavacane **alamatthesu** sabbadhātūhi **tum**paccayo hoti.

Alam eva dānāni dātum (A. ii, 28); alam eva puññāni kātum (A. ii, 28).

And in the meanings of "alam" when reaching is meant.

In the meaning of "alam", decorating (bhūsana), ability (pariyatti), preventing (nivāraṇa), when reaching is meant, there is the suffix "tum".

Comment [UN132]: please check translation.

It is time (alam) to give (dātum) gifts (dānāni); it is time (alam) to do (kātum) merits (puññāni).

564. 640. Pubbakāl' ekakattukānaṃ tuna-tvāna-tvā vā (1150-6).

Pubbakāle ekakattukānaṃ dhātūnaṃ **tuna tvāna tvā** icc' ete paccayā honti vā.

Kātuna kammaṃ gacchati; akātuna puññaṃ kilissati²⁴⁷; sattā sutvāna (Vin. iii, 25) dhammaṃ modanti; ripuṃ jivāna vasati; dhammaṃ sutvāna 'ssa etad ahosi; ito sutvāna (Vin. iii, 25) amutro kathayanti; sutvā jānissāma. Evaṃ sabbattha yojetabbā.

In a previous action, there are "tuna", tvāna", "tvā" of those having one subject.

Sometimes, in a previous action, there are the suffixes "tuna", "tvāna" and "tvā" of roots that have one subject.²⁴⁸

Having done (kātuna) the work (kammaṃ), (he) goes (gacchati); having not done (akātuna) merit (puññaṃ), (he) becomes impure (kilissati); beings (sattā), having heard (sutrāna) the Dhamma (dhammaṃ), rejoice (modanti); having conquered (jivāna) the enemy (ripuṃ), (he) lives (vasati); having listened (sutrāna) to the Dhamma (dhammaṃ), this (etad) was (ahosi) to him (assa); having listened (sutrāna);²⁴⁹ having hearing (sutrāna) from here

²⁴⁶ Sad. Suttamālā 393 piṭṭhe passitabbaṃ.

²⁴⁷ Kilissanti (K).

²⁴⁸ In this sutta "pubbakāle" means in a previous action.

²⁴⁹ When the subjects are different such as in this example, we have to understand that suffix "tvāna" is applied to mean because. Because he listened to the Dhamma, this thought occurred to him. Other explanation would be to understand the subject of the first action should be understood as genitive case. Because of his listening to the Dhamma, this thought occurred to him.

(ito), (they) tell (kathayanti) amutro (here and there); having heard (sutvā), (we) will know (jānissāma). Thus everywhere should be formed.

565. 646. Vattamāne mān'-antā (1157).

Vattamāne kāle sabbadhātūhi **māna anta** icc' ete paccayā honti.

Saramāno rodāti; gacchanto gaṇhāti.

In the present there are "māna" and "anta".

In the present time after all roots there are the suffixes "māna" and "anta".

Remembering (saramāno), (he) cries (rodāti); going (gacchanto), (he) takes (gaṇhāti).

566. 574. Sāsādīhi ratthu (1159).

Sāsa icc' evamādīhi dhātūhi **ratthupaccayo** hoti.

Sāsati ti satthā (M. i, 266); sāsati himsati ti vā satthā (M. i, 266).

There is "ratthu" after "sāsa" and others.

After the root "sāsa" there is the suffix "ratthu".

(He) instructs (sāsati), so (ti) (he is called) a teacher (satthā); or (vā) (he) instructs (sāsati), hurts the impurities (himsati), so (ti) (he is called) a teacher (satthā).

567. 575. Pātito²⁵⁰ ritu (1160).

Pā icc' etāya dhātuyā²⁵¹ **ritupaccayo** hoti.

Pāti puttā ti pitā (Vin. i, 31).

There is "ritu" after "pā".

²⁵⁰ Pādito (Rū, Sad., Sī) kathaaci potthake "pātito" ti ettha ādisaddo atthi. So anicchito uparissuttena dhā-dhātuto ritu-paccayassa saṅgahitattā. Tasmā "pātito" ti tyantavasena suttapāṭho sundarataro (Suttaniddesa).

²⁵¹ Pā icc' evamādito dhātugaṇato (Sī).

After the root "pā" there is the suffix "ritu".

(He) protects (pāti) the son (puttaṃ), so (ti) (he is called) father (pitā).

568. 576. Mānādīhi rātu (1161).

Māna icc' evamādīhi dhātūhi **rātupaccayo** hoti, **ritupaccayo** ca.

Dhammena puttaṃ māneti ti mātā (Vin. i, 31); pubbe bhāsati ti bhātā (Vin. i, 31); mātāpitūhi dhāriyati ti dhītā (Vin. i, 31).

After "māna" and others there is "rātu".

After the root "māna" and others there is the suffix "rātu", and the suffix "ritu".

(She) honors (māneti) the son (puttaṃ) properly (dhammena), so (ti) (she is called) mother (mātā); (he) speaks (bhāsati) before (pubbe), so (ti) (he is called) a brother (bhātā); (she) is held (dhāriyati) by father and mother (mātāpitūhi), so (ti) (she is called) sister (dhītā).

569. 610. Āgamā tuko (1162).

Ā icc' ādimhā **gamito tukapaccayo** hoti.

Āgacchatī ti āgantuko²⁵² (Vin. iii, 406), bhikkhu.

There is "tuka" after "gamu" which has "ā".

There is the suffix "tuka" after "gamu" which has "ā" at the beginning.

(He) comes (āgacchatī), so (ti) (he is called) a guest (āgantuka), a bhikkhu.

570. 611. Bhabbe ika (1163).

Gamu icc' etamhā dhātumhā **ikapaccayo** hoti bhabbe.

Gamissati²⁵³ gantuṃ bhabbo ti gamiko (Vin. iii, 406), bhikkhu.

²⁵² Āgantvā gacchatī ti āgantuko (Sī).

²⁵³ Gamissati ti gamiko (Sī).

There is "ika" in ability.

In ability, after the root "gamu" there is the suffix "ika".

(He) will go (gamissati), so (ti) (he is called) a traveler (gamiko), bhikkhu, or (he) is able (bhabbo) to go (gantuṃ), so (ti) (he is called) a traveler (gamiko), bhikkhu.

Iti kibbidhāna-kappe dutiyo kaṇḍo

Thus end the second section on the primary derivative chapter

TATIYA-KAṆḌA

Third Section

571. 624. Paccayā-d-aniṭṭhā nipātanā sijjhanti (1164).²⁵⁴

Saṅkhyā-nāma-samāsa-taddhit'-ākhyāta-kitakappamhi sappaccayā ye saddā aniṭṭhaṅgatā, te sādhanena nirakkhitvā²⁵⁵ sakehi sakehi nāmehi nipātanā sijjhanti.

Saṅkhyāyaṃ tāva: **Eka**ssa **ekā** hoti, **das**assa ca **da**kārassa **ra**kārādeso hoti. Eko ca dasa ca ekārassa.

Dvissa **bā** hoti, **das**assa ca **da**kārassa **ra**kārādeso hoti. Dve ca dasa ca bārassa.

Dvissa **bā** hoti, **das**assa ca **vī**saṃ hoti. Dve ca vīsaṃ ca bāvīsaṃ.

Chassa **so** hoti, **das**assa ca **da**kārassa **ḷo** hoti. Cha ca dasa ca soḷasa (Khu. i, 75).

Chaāyatanamhi **cha**ssa **saḷo** hoti. saḷāyatanam (Khu. 77). Evaṃ sesā saṅkhyā kātābbā.

Nāmike tāva: **Ima samāna apara** icc' etehi **jja-jjup**accayā honti, **ima-samāna**saddānaṃ ca **akāra-sa**kārādesā honti. Imasmim kāle ajja (Vin. i, 18), ajju; samāne kāle sajja, sajju; aparasmim kāle aparajja, aparajju.

²⁵⁴ This is a universal sutta.

²⁵⁵ Nirikkhitvā (Sī). Nirakkhitvā pekkhitvā (Nyā). Nirakkhitvā dassetvā (Ni).

Samāse tāva: Bhūmigato (M. ii, 258), apāyagato, issarakataṃ, sallaviddho (Khu. vii, 4), kathinadussaṃ (Vin. iii, 352), corabhayam, dhaññarāsi, saṃsāradukkhāṃ, pubbāparam.

Taddhite tāva: Vāsiṭṭho (Vin. ii, 11), Bhāradvājo (D. i, 225), Bhaggavo (M. ii, 242), Paṇḍavo (JA. ii, 89), Kāleyyo.

Ākhyāte tāva: "Asa bhāve" ti²⁵⁶ dhātuto vattamānesu ekavacanabahuvacanesu ekavacanassa **tissa sso** hoti antena saha, bahuvacanassa **antissa ssu** hoti antena saha. Evam assa vacanīyo (Vin. i, 265); evam assu vacanīyā (Vin. i, 268).

Āṇattiyam **hissa ssu** hoti vā. Gacchassu, gacchāhi (VinA. i, 68).

Kitake tāva: **Vada hana** icc' evamādīhi dhātūhi **kapaccayo** hoti, **vadassa** ca **vādo** hoti, **hanassa** ca **ghāto** hoti. Vādako, ghātako (M. i, 73).

Naṭadhātuto **tapaccayassa cca-ṭṭā**desā honti antena saha. Naccam (Vin. ii, 350), naṭṭam (Khu. vii, 67). Icc' evamādayo nipātanā sijjhanti.

Those with suffixes that are not shown are formed by "nipātana".

Those words that have suffixes and that are not finished in the chapter of numbers (saṅkhyā-kappa), chapter of nouns (nāma-kappa), chapter of compounds (samāsa-kappa), chapter of secondary derivatives (taddhita-kappa), chapter of verbs (ākhyāta-kappa), and chapter of primary derivatives (kita-kappa), having shown them by "sadhāna", those (words) are formed by "nipātana" (this universal sutta) by their own names.

Comment [UN133]: Please check this translation.

First in numbers: There is "ekā" of "eka" and the substitution "ra" of "da" of "dasa". One (eko) and (ca) ten (dasa), eleven (ekārasa).

There is "bā" of "dvi" and the substitution "ra" of "da" of "dasa". Two (dve) and (ca) ten (dasa), twelve (bārasa).

There is "bā" of "dvi" and "vīsaṃ" of "dasa". Two (dve) and (ca) twenty (vīsaṃ), twenty two (bāvīsaṃ).

There is "so" of "cha" and "ḷa" of "da" of "dasa". Six (cha) and ten (dasa), sixteen (soḷasa).

There is "saḷa" of "cha" in the "cha-āyatana". Six bases (saḷāyatanaṃ). Thus the remaining numbers should be done.

²⁵⁶ Asa bhuvīti (Sī).

In nouns: There are the suffixes "jja" and "jju" after "ima", "samāna" and "apara", and the words "ima" and "samāna" are substituted by "a" and "sa". In that (imasmim) time (kāle), today (ajja, ajju); in the same (samāne) time (kāle), in the same time (sajja, sajju); in another (aparasmim) time (kāle), in another time (aparajja, aparajju).

In compound: Gone to the ground (bhūmigato), gone to a state of suffering (apāyagato), made by the creator (issarakatam), pierced with an arrow (sallavidhō), cloth for kathina (kathinadussam), fear of thieves (corabhayaṃ), a heap of grain (dhaññarāsi), the suffering in saṃsāra (saṃsāradukkhāṃ), before and after (pubbāparam).

In secondary derivative: [These are proper names] Vāsiṭṭho, Bhāradvājo, Bhaggavo, Paṇḍavo, Kāleyyo.

In verb: After the root "asa" which has the meaning of "bhāva", in the present singular and plural, "ti" of the singular is changed to "ssa" along with the end consonant, "anti" of the plural is changed to "ssu" along with the end consonant. Thus (evaṃ) it is (assa), it should be said (vacanīyo); thus (evaṃ) they are (assu), it should be said (vacanīyā).

Sometimes in the imperative there is "ssu" of "hi". You must go (gacchassu, gacchāhi).

In the primary derivative: After the roots "vada" and "hana" and others, there is the suffix "ka", and there is "vāda" of "vada", and there is "ghāta" of "hana". Speaker (vādako), killer (ghātako).

After the root "naṭa" there are the substitutions "cca" and "ṭṭa" of the suffix "ta" along with the end consonant. Dancing (naccam, naṭṭam). Thus they are to be formed according to "nipātana".

572. 625. Sāsa-disato tassa riṭṭho ca (1170).

Sāsa disa icc' evamādihi dhātūhi **tapaccayassa riṭṭhādeso** hoti ṭhāne.

Anusiṭṭho so mayā (Vin. iii, 131); diṭṭham (JA. iii, 172) me rūpaṃ.

Caggahaṇena kiccata~~ka~~rassa ca **tum**paccayassa ca **raṭṭha-raṭṭhum**ādesā honti. Dassanīyaṃ daṭṭhabbaṃ (A. ii, 10); daṭṭhum vihāraṃ gacchanti samaññaṃ.

Also after "sāsa" and "disa" there is "riṭṭha" of "ta".

After the roots "sāsa" and "disa" and others there is the substitution "riṭṭha" of the suffix "ta" when it is appropriate.

He (so) instructed (anusiṭṭho) by me (mayā); a form (rūpaṃ) seen (diṭṭhaṃ) by me (me).

By taking "ca" there are the substitution "raṭṭha" and "raṭṭhum" of "ta" that belongs to "kicca" and the suffix "tum". It should be seen (dassanīyaṃ, daṭṭhabbaṃ); (they) go (gacchanti) to see (daṭṭhum) the monastery (vihāraṃ) of the monks (samaṇānaṃ).

573. 626. Sādi santa-puccha-bhanja-hansaḍḍhi ṭṭho (1176).

Sakāranata puccha bhanja hansa icc' evamāḍḍhi dhātūhi **tapaccayassa** saḥādiḍḍyaṇjanena **ṭṭhā**deso hoti ṭṭhāne.

Tuṭṭho (UdA. 90); ahinā daṭṭho (Vin. iii, 298) naro; mayā puṭṭho (M. i, 201); bhaṭṭho (VinA. i, 267); pabhaṭṭho (VinA. i, 267); haṭṭho (Vin. i, 16); pahaṭṭho (VinA. i, 28); yiṭṭho (Abhi. i, 241). Evam aññe pi dhātavo sabbattha yojetabbā.

After "puccha", "bhanja", "hansa" and those that have "sa" at the end, there is "ṭṭha" with the beginning (consonant).

After the roots "puccha", "bhanja" and "hansa", and roots which have "sa" at the end, the suffix "ta" along with the beginning consonant is changed to "ṭṭha", when it is appropriate.

Comment [UN134]:

Satisfied (tuṭṭho); the man (naro) bitten (daṭṭho) by a snake (ahinā); asked (puṭṭho) by me (mayā); smashed (bhaṭṭho); mashed (pabhaṭṭho); joyful (haṭṭho); delighted (pahaṭṭho); sacrificed (yiṭṭho). Thus also other roots should be formed everywhere.

Note about formation.

tusa + ta

here "sa + ta" are changed to "ṭṭha"; tu + ṭṭha

574. 613. Vasato uṭṭha (1177)²⁵⁷.

²⁵⁷ Uṭṭha-uṭṭhānaṃ vinicchayo Abhayārāṃikatherena viracite Moggallānvuttinissayadutiyabhāge 791-piṭṭhe passitabbāṃ.

Vasa icc' etamhā dhātumhā **takārapaccayassa** sahādiḃyañjanena **uṭṭhā**deso hoti ṭhāne.

Vassaṃvuṭṭho (Vin. i, 219).

After "vasa" there is "uṭṭha".

After the root "vasa", the suffix "ta" together with the beginning consonant is changed to "uṭṭha", when it is appropriate.

Having lived the rainy season (vassaṃvuṭṭho).

575. 614. Vassa vā-v-u (1178).

Vasass' eva dhātussa **tapaccaye** pare **vakārassa** **ukārā**deso hoti vā.

Vusitaṃ brahmacariyaṃ (Vin. iii, 20); uṭṭho, vuṭṭho (Khu. i, 8) vā.

Sometimes there is "u" or "v" of "vassa".

Sometimes, when the suffix "ta" follows the root "vasa", the letter "va" is changed to the letter "u".

Comment [UN135]: please check.
What is the purpose of "v" in the sutta?

Lived (vusitaṃ) the holy life (brahmacariyaṃ); lived (uṭṭho, vuṭṭho).

576. 607. Dha-ḍha-bha-hehi dha-ḍhā ca (1179).

Dha ḍha bha ha icc' evamantehi dhātūhi **takārapaccayassa** yathākkamaṃ **dha-ḍhā**desā honti.

Yathā? Buddho (Vin. iii, 1), Bhagavā; vaḍḍho (M. i, 116), bhikkhu; laddhaṃ (JA. iii, 295) me pattacīvaraṃ; agginā daḍḍhaṃ (VinA. ii, 220) vanam.

Also after "dha", "ḍha", "bha" and "ha" there are "dha" and "ḍha".

After the roots "dha", "ḍha", "bha" and "ha" and others, the suffix "ta" is changed to "dha" and "ḍha" respectively.

As what (yathā)? Buddho, Bhagavā; increased (vaḍḍho), bhikkhu; a bowl and robe (pattacīvaraṃ) obtained (laddhaṃ) by me (me); a forest (vanam) burnt (daḍḍhaṃ) by fire (agginā).

577. 628. Bhanjato ggo ca (1180).

Bhanjato dhātumhā **takārapaccayassa ggo**ādeso hoti sahādibyañjanena.

Bhaggo (Khu. i, 36).

Also after "bhanja" there is "gga".

After the root "bhanja" the suffix "ta" is changed to "gga" together with the beginning consonant.

Broken (bhaggo).

578. 560. Bhujādīnam anto no dvi ca (1181).

Bhuja icc' evamādīnam dhātūnam anto no hoti, **tapaccayassa ca dvibhāvo** hoti.

Bhutto (Khu. v, 192), bhuttāvī (Vin. ii, 111); catto (Vin. i, 127); satto (Khu. vii, 17); ratto; yutto (ItA. 282); vivitto (Khu. i, 411).

The end of "bhuja" and others is elided and there is double.

The end of the root "bhuja" and others is elided, and the suffix "ta" is doubled.

(One who) ate (bhutto, bhuttāvī); (one who) gave up (catto); (one who was) attached (satto); (one who was) colored (ratto); (one who was) engaged (yutto); (one who was) secluded (vivitto).

579. 629. Vaca vā v' u (1182).

Vaca icc' etassa dhātussa **vakārassa ukārādeso** hoti anto **cakāro** no hoti, **tapaccayassa ca dvebhāvo** hoti vā.

Vuttam Bhagavatā (Khu. i, 195), uttam vā.

Sometimes there is "u" of "vaca".

Sometimes "va" of the root "vaca" is changed to "u" and the end "ca" is elided, and the suffix "ta" is doubled.

Said (vuttam, uttam) by the Blessed One (Bhagavatā).

580. 630. Gupādīnañ ca (1183).

Gupa icc' evamādīnañ dhātūnañ anto ca byañjano no hoti, **tapaccayassa** ca dvebhāvo hoti.

Sugutto (Khu. i, 127), catto (Vin. i, 127), litto, santatto, utto, vivitto (Khu. vii, 155), sitto. Evam aññe pi yojetabbā.

Also of "gupa" and others.

The end consonant of the root "gupa" and others is elided, and the suffix "ta" is doubled.

Wel protected (sugutto); given up (catto); smeared (litto); scorched (santatto); said (utto); secluded (vivitto); sprinkled (sitto). Thus also others should be formed.

581. 616. Tarādīhi iṇṇo (1184).

Tara icc' evamādīhi dhātūhi **tapaccayassa iṇṇā**deso hoti, anto ca byañjano no hoti.

Taratī ti tiṇṇo (Khu. vii, 16); uttaratī ti uttiṇṇo; sampūratī ti sampuṇṇo; turatī ti tuṇṇo²⁵⁸; parijīratī ti parijiṇṇo (Khu. v, 397); ākiratī ti ākiṇṇo (D. ii, 25).

After "tara" and others there is "iṇṇa".

After the root "tara" and others, the suffix "ta" is changed to "iṇṇa", and the end consonant is elided.

(He) crosses (taratī), so (ti) (he is called) on who has crossed (tiṇṇo); (he) comes up (uttaratī), so (ti) (he is called) one who has come up (uttiṇṇo); (he) fills (sampūratī), so (ti) (he is called) one who has filled (sampuṇṇo); (he) hastens (turatī), so (ti) (he is called) one who has hastened (tuṇṇo); (he) decays (parijīratī), so (ti) (he is called) one who has decayed (parijiṇṇo); (it) scatters (ākiratī), so (ti) (it is called) tha which has scattered (ākiṇṇo).

582. 631. Bhidādito inna-anna-iṇā vā (1185).

²⁵⁸ Tudatī ti tuṇṇo (K), tam na yuttam ādiladdena ra-kārantadhātūnañ va saṅgahitattā.

Bhidi icc' evamādihi dhātūhi **tapaccayassa inna-anna-īṇa**desā honti vā, anto ca byañjano no hoti.

Bhinditabbo ti bhinno (VinA. i, 204); chindīyatī ti chinno (VinA. i, 204);
ucchindīyitthā ti ucchinno²⁵⁹ (M. i, 192); dīyatī ti dinno (Vin. iii, 163);
nisīdatī ti nisinno (D. i, 45); suṭṭhu chādīyatī ti suchanno; khidatī ti khinno;
rodātī ti²⁶⁰ runno; khīṇā jāti (Vin. iii, 20).

Vā ti kimattham? Bhijjātī ti bhitti (Vin. ii, 60).

Sometimes, after "bhidi" there are "inna", "anna" and "īṇa".

After the root "bhidi" and others, the suffix "ta" is changed to "inna", "anna" and "īṇa", and the end consonant is elided.

To be broken (bhinditabbo), so (ti) broken (bhinno); (it) is cut (chindīyati), so (ti) cut (chinno); it was broken (ucchindīyittha), so (ti) that which was broken (ucchinno); (it) is given (dīyati), so (ti) one which is given (dinno); (he) sit (nisīdati), so (ti) one who is seated (nisinno); (he) is well covered (suṭṭhu chādīyati), so (ti) one who is well covered (suchanno); (he) is tired (khidati), so (ti) one who is tired (khinno); (he) cries (rodati), so (ti), one who cried (runno); exhausted (khīṇā) birht (jāti).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: (it) is broken (bhijjati), so (ti) that which is broken, a wall (bhitti).

583. 617. Susa-paca-sakato kkha-kkā ca (1186).

Susa paca saka icc' evamādihi dhātūhi **tapaccayassa kkha-kkā**desā honti, anto ca byañjano no hoti.

Sussatī ti sukkham²⁶¹ (J. i, 190), kaṭṭham²⁶ (J. i, 190); paccatī ti pakkaṃ (JA. ii, 392), phalaṃ. Sakati samattheti, pūjetī ti vā Sakko (S. i, 218), Sujampati.

Also after "susa", "paca" and "saka" there are "kkha" and "kka".

²⁵⁹ Ucchindittā ti ucchinno (K).

²⁶⁰ Rudhiyatī ti, rundhiyatī ti (K).

²⁶¹ Sukkham kaṭṭham (Sad.), kaṭṭham dārumhi, taṃ kicce, gahane kasite tisu (Abhdhāna 1040-gāthā).

After the roots "susa", "paca" and "saka" and others, the suffix 'ta' is changed to "kkha" and "kka", and the end consonant is elided.

(It) withers (sussati), so (ti) that which is withered (sukkhāṃ), timber (kaṭṭhāṃ); (it) is cooked/ ripe (paccati), so (ti) that which is ripened (pakkāṃ), a fruit (phalaṃ). (He) is able (sakati, samattheti), so (ti) Sakko, or (vā) (he) is honored (pūjeti), so (ti) Sakko, Sujampati.

584. 618. Pakkamādīhi nto ca (1187).

Pakkama icc' evamādīhi dhātūhi **tapaccayassa nto**ādeso hoti, anto ca no hoti.

Pakkamatī ti pakkanto (Vin. iii, 111); vibbhamatī ti vibbhanto (UdA. 295); saṅkanto (Vin. iii, 100); khanto; santo (A. i, 132); danto (Vin. iii, 48); vanto.

Caggahaṇaṃ kimatthaṃ? Teh' eva dhātūhi **tapaccayassa nti** hoti, anto ca no hoti. Kanti, khanti (AbhA. ii, 95). Evaṃ sabbattha.

Also after "pakkama" there is "nta".

After the root "pakkama" and others, the suffix "ta" is changed to "nta", and the end consonant is elided.

(He) goes away (pakkamati), so (ti) one has gone away (pakkanto); (he) turns back (vibbhamati), so (ti) one who has turned back (to lay life) (vibbhanto); one who passed over (saṅkanto); one who forbears (khanto); one who is calmed (santo); one who is tamed (danto); something that is vomited or one who has vomited (vanto).

What is the purpose of taking "ca"? After those roots the suffix "ta" becomes "nti", and the end (consonant) is elided. Liking (kanti), patience (khanti). Thus everywhere.

585. 619. Janādīnam ā timhi ca (1189).

Jana icc' evamādīnaṃ dhātūnaṃ antassa byañjanaṃ **āttam** hoti **tapaccaye** pare, **timhi** ca.

Ajanī ti jāto (A. i, 105); jananaṃ jāti (Vin. ii, 8).

Timhī ti kimatthaṃ? Aññasmim pi paccaye pare **ākāranivattanatthaṃ**. Janitvā, janitā, janitum, janitabbaṃ icc' evamādi.

There is "ā" of "jana" and others and "ti".

When the suffix "ta" or "ti" follows, there is "ā" of the end consonant of the root "jana" and others.

(He) is born (ajanī), so (ti) born (jāto); generating (jananam), birth (jāti).

Why it is said "timhi" (when "ti" follows)? To prevent the substitution "ā" when other suffixes follow. Having been born (janitvā), one who is born (janitā), to be born (jantitum), it should be born (janitabbam), etc.

586. 600. Gama-khana-hana-ramādīnam anto (1190).

Gama khana hana ramu icc' evamādīnam dhātūnam anto byañjano no hoti vā tapaccaye pare, **timhi** ca.

Sundaram nibbānam gacchatī ti sugato (Vin. i, 1). Sundaram nibbānam gacchatī ti sugati²⁶² (Vin. ii, 14); khataṃ (AAA. ii, 59); khati. Upahataṃ (D. i, 81), upahati. Rato (Khu. v, 196), rati (Khu. v, 170). Mato (DhA. i, 445), mati (Khu. v, 356).

Vā ti kimattham? Ramato, ramati (Khu. i, 127).

The end of "gama", "khana", "hana" and "ramu" and others.

Sometimes, when the suffix "ta" or "ti" follows, the end consonant of the roots "gama", "khana", "hana" and "ramu" and others is elided.

(He) goes (gacchati) to the good (sundaram) Nibbāna (Nibbānam), so (ti), (he is called) sugato. (He) goes (gacchati) to the good (sundaram) Nibbāna (Nibbānam), so (ti), (he is called) sugati; that which is dug (khataṃ); digging (khati). One who is killed (upahataṃ), killing (upahati). One who is delighted (rato), delighting (rati). One who thinks (mato), thinking (mati).

Why it is said "vā" (sometimes)? To allow an exception to this rule such in the following examples: one who is delighted (ramato), delighting (ramati).

587. 632. Rakāro ca (1191).

Rakāro ca dhātūnam antabhūto no hoti **tapaccaye** pare, **timhī** ca.

²⁶² Sundaram ṭhānam gacchatī ti sugati (Sī). Sundaram nibbānam gamanam sugati (K). Sukham cv' ettha gacchantī, na dukkhanti vā sugati (AAA. i, 97).

Pakārena karīyati ti pakato; paṭhamam karīyati ti pakati (D. i, 159); visarīyati ti visato, visati.

Also the letter "ra".

When the suffix "ta" or "ti" follows, "ra" that stands at the end of the root is elided.

(It) is done (karīyati) by method (pakārena), so (ti) that which is done by method (pakato); (it) is done (karīyati) first (paṭhamam), so (ti) that which is done first (pakati); (it) is spread (visarīyati), so (ti) that which is spread (visato, visati).

588. 620. Ṭhā-pānam i-ī ca (1192).

Ṭhā-pā icc' etesaṃ dhātūnaṃ antassa **ākārassa ikāra-īkārādesā** honti yathāsaṅkhyam **tapaccaye** pare, **timhi** ca.

Yatra ṭhito (Khu. i, 32), ṭhiti (Khu. vii, 90); pīto (D. ii, 233), pīti.

Also there are "i" and "ī" of "ṭhā" and "pā".

When the suffix "ta" or "ti" follows, the letter "ā", which is the end of the roots "ṭhā" and "pā", is changed to "i" and "ī" respectively.

One who stands or stood (ṭhito), standing (ṭhiti); one who drank (pīto), drinking (pīti).

589. 621. Hantehi ho hassa ḷo vā adaha-nahānam (1193).

Hakārantehi dhātūhi **tapaccayassa hakārādeso** hoti, **hakārassa** dhātvantassa **ḷo** hoti vā **adaha-nahānam**.

Āruhitthā ti āruḷho (Khu. iii, 430); gālho (Khu. vii, 20); bālho (M. iii, 302); mūlho (Khu. i, 252).

Adaha-nahām iti kimattham? Dayhatī ti daḍḍho (Khu. vii, 41); saṃ suṭṭhu nayhatī ti sannaddho (S. i, 471).

Sometimes, after those having "ha" at the end, there is "ha", "ha" becomes "ḷa", excepting "daha" and "naha".

Sometimes the suffix "ta" after roots that have "ha" at the end is changed to "ha", and "ha", that is the end of the root", becomes "ḷa", excepting "daha" and "naha".

(He) climbed (āruhittha), so (ti) one who climbed (āruḷho); that which is mixed (gāḷho); that which is strong (bāḷho); one who is confused (mūḷho).

Why it is said "**adaha-nahām**" (excepting "daha" and "naha")? To prevent the operation of this rule when there is "daha" and "naha" such as in the following examples: (it) is burnt (dayhati), so (ti) that which is burnt (daḍḍho); (it) is bound (nayhati) well (saṃ, suṭṭhu), so (ti) that which is well bound (sannaddho).

Iti kibbidhāna-kappe tatiyo kaṇḍo.

Thus end the third section in the primary derivative chapter

CATUTTHA-KAṆḌA

Fourth Section

590. 579. Namhi ranjassa jo bhāva-karaṇesu (1194).

Namhi paccaye pare **ranja** icc' etassa dhātussa antabhūtassa **njakārassa joādeso** hoti bhāva-karaṇesu.

Rañjanam rāgo²⁶³, ranjanti etenā ti rāgo²⁷.

Bhāvakaraṇesū ti kimattham? Ranjati ti raṅgo (M. i, 43).

In verbal nouns and instrumental, when "ṇa" follows, there is "ja" of "ranja".

In verbal nouns and instrumental, when the suffix "ṇa" follows, "nja", that is the end of the root "ranja", is changed to "ja".

Dyeing (rañjanam), dyeing (rāgo), they dye (ranjati) with that (tena), so (ti) that by which they dye (rāgo).

²⁶³ Rañjanavasena rāgo (AbhiA. i, 395). Rajjanti sattā tena, sayam vā rañjati, rañjanamattam eva vā etasan ti rāgo (Sad. Dhātumālā 46). Rañjitaḥ rāgo (K), tam na yuttam, kiccapaccayantā hi bhāve napumsakā va.

Why it is said "bhāva-karaṇesu" (in verbal nouns and instrumental)? To prevent the operation of this rule when they are not verbal nouns and instrumental such as in the following example: (it) dyes (ranjati), so (ti) dye (raṅgo).

591. 544. Hanassa ghāto (1195).

Hana icc' etassa dhātussa sabbassa **ghātā**deso hoti **ṇamhi** paccaye pare.

Upahanatī ti upaghāto; gāvo hanatī ti goghātako (M. i, 73).

After "hana" there is "ghāta".

When the suffix "ṇa" follows, there is "ghāta" of the whole root "hana".

(He) kills (upahanati), so (ti) killer (upaghāto); (he) kills (hanati) cattle (gāvo), so (ti) a cattle killer (goghātako).

592. 503. Vadho vā sabbattha (1196).

Hana icc' etassa dhātusa **vadhā**deso hoti vā sabbattha **ṭhānesu**.

Hanatī ti vadho (Khu. vi, 256), vadhako (Vin. i, 95); avadhi (Khu. i, 13), ahani vā.

Sometimes there is "vadha" everywhere.

Sometimes, in all places,²⁶⁴ there is "vadha" of the root "hana".

(He) kills (hanati), so (ti) a killer (vadho, vadhako); (he) killed (avadhi, ahani).

593. 564. Ākārantānam āyo (1197).

Ākārantānam dhātūnam antassa **ākārassa āyā**deso hoti **ṇamhi** paccaye pare.

Dadātī ti dāyako (S. i, 97); dānam dātum sīlam yassā ti dānadāyī; majjam dātum sīlam yassā ti majjadāyī; nagaram yātum sīlam yassā ti nagarayāyī.

There is "āya" of those that end in "ā".

²⁶⁴ In all places means in primary derivative and also in verbs, etc.

When the suffix "ṇa" follows, the letter "ā", that is the end of roots ending in "ā", is changed to "āya".

(He) gives (dadāti), so (ti) a giver (dāyako); the habit (sīlaṃ) of him (yassa) is to give (dātuṃ) alms (dānaṃ), so (ti) one who has the habit to give alms (dānadāyī); the habit (sīlaṃ) of him (yassa) is to give (dātuṃ) liquor (majjaṃ), so (ti) one who has the habit to give liquor (majjadāyī); the habit (sīlaṃ) of him (yassa) is to go (yātuṃ) to the city (nagaraṃ), so (ti) one who has the habit of going to the city (nagarayāyī).

594. 582. Pura-sam-upa-parīhi karotissa kha-kharā vā tappaccayesu ca (1198).

Pura saṃ upa pari icc' etehi karotissa dhātussa **kha-kharā**desā honti vā tappaccaye pare²⁶⁵, **ṇamhi** ca.

Pure karīyatī ti purakkhato (D. i, 47); sammā karīyatī ti saṅkhato (Abhi. i, 277); upagantvā karīyatī ti upakkhato (D. i, 120); parisamantato karotī ti parikkhāro (D. ii, 175); saṅkarīyatī ti saṅkhāro (Abhi. vi, 1).

Vā ti kimatthaṃ? Upagantvā karotī ti upakāro (D. iii, 252).

When the suffix "ta" follows, there are "kha" and "khara" of the root "kara" that is preceded by "pura", "saṃ", "upa" and "pari".

Sometimes, when the suffix "ta" or "ṇa" follows, the root "kara", when it is preceded by "pura", "saṃ", "upa" and "pari", is changed to "kha" and "khara".

(He) is put (karīyati) in front (pure), so (ti) one who is put in front, honored (purakkhato); (it) is made (karīyati) well (sammā), so (ti) that which is made well (saṅkhato); having approached (upagantvā) it is made (karīyati), so (ti) that which is prepared (upakkhato); (it) makes (karoti) all around (parisamantato), so (ti) that which is surrounding (parikkhāro); (it) is well made (saṅkarīyati), so (ti) that which is well made (saṅkhāro).

Why it is said "vā" (sometimes)? To allow an exception of this rule such as in the following example: having approached (upagantvā) (it) is made (karīyati), so (ti) that which is prepared (upakāro).

²⁶⁵ Tapaccayesu paresu (K).

595. 637. **Tave-tunādīsu kā** (1199).

Tave tuna icc' evamādīsu paccayesu karotissa dhātussa **kā**ādeso hoti vā.

Kātave (Khu. vi, 75), kātum (Vin. iii, 241), kattum vā, kātuna, kattuna vā.

There is "kā" when "tave" and "tuna" follow.

Sometimes, when the suffixes "tave", "tuna" and others follow, the root "kara" is changed to "kā".

To do (kātave, kātum, kattum; having done (kātuna, kattuna).

596. 551. **Gama-khana-hanādīnaṃ tum-tabbādīsu na** (1200).

Gama khana hana icc' evamādīnaṃ dhātūnaṃ antassa **na**kāro hoti vā **tum-tabbādīsu** paccayesu.

Gantum (VinA. i, 7), gamitum; gantabbam, gamitabbam. Khantum, khanitum, khantabbam; khanitabbam. Hantum (Khu. vi, 22), hanitum; hantabbam (D. ii, 142), hanitabbam. Mantum, manitum; mantabbam, manitabbam.

Ādiggaḥaṇaṃ kimatthaṃ? **Tu**naggahaṇatthaṃ. Gantuna, khantuna, hantuna, mantuna.

When there are "tum", "tabba" and others, there is "na" of (the end of) "gama", "khana", "hana" and others.

When the suffixes "tum", "tabba" and others follow, there is "na" of the end of the roots "gama", "khana", "hana" and others.

To go (gantum, gamitum); (it) should be gone (gantabbam, gamitabbam). To dig (khantum, khanitum); (it) should be dug (khantabbam, khanitabbam). To kill (hantum, hanitum); (it) should be killed (hantabbam, hanitabbam). To know (mantum, manitum); (it) should be known (mantabbam, manitabbam).

Why it is the purpose of taking "ādi", others? For the purpose of taking "tuna". Having gone (gantuna), having dug (khantuna), having killed (hantuna), having known (mantuna).

597. 641. **Sabbehi tunādīnaṃ yo** (1201).

Sabbehi dhātūhi **tunādīnaṃ** paccayānaṃ **ya**kārādeso hoti vā.

Abhivandīya, abhivanditvā; ohāya (Khu. vi, 84), ohitvā; upanīya (D. i, 100), upanetvā; passiya, passitvā; uddissa (D. i, 157), uddisitvā; ādāya (Vin. iii, 24), ādiyitvā (JA. ii, 205).

After all (roots) there is "yo" of "tuna" and others.

Sometimes after all roots the suffix "tuna" and others are changed to "ya".

Having bowed down (abhivandīya, abhivanditvā); having abandoned (ohāya, ohitvā); having brought (upanīya, upanetvā); having seen (passiya, passitvā); having pointed out (uddissa, uddisitvā); having taken (ādāya, ādiyitvā).

598. 643. Ca-nantehi raccam̐ (1203).

Cakāra-nakārantehi dhātūhi tunādīnam̐ paccayānam̐ **raccā**deso hoti vā.

Vivicca (Vin. i, 5), āhacca (M. iii, 178), uhacca (Khu. vi, 61).

Vā ti kimattham̐? Hantvā (Khu. vi, 72).

There is "racca" after those that end in "ca" and "na".

Sometimes there is the substitution "racca" of the suffixes "tuna" and others after roots that end in "ca" and "na".

Having separated (vivicca), having stricken (āhacca), having pulled out (uhacca).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: having killed (hantvā).

599. 644. Disā svāna-svāntalopo ca (1204).

Disa icc' etāya dhātuyā **tunā**dīnam̐ paccayānam̐ **svāna-svā**desā honti, antalopo ca.

Disvāna (Vin. i, 309), disvā (Abhi. i, 261).

After "disa" there are "svāna" and "svā" and elision of the end.

After the root "disa" the suffixes "tuna" and others are changed to "svāna" and "svā", and the end (consonant of the root) is elided.

Having seen (disvāna, disvā).

600. 645. Ma-ha-da-bhehi mma-yha-jja-bbha-ddhā ca (1205).

Ma ha da bha icc' evamantehi dhātūhi **tunādīnaṃ** paccayānaṃ **mma-yha-jja-bbha-ddhā**ādesā honti vā, antalopo ca.

Āgamma (Khu. ii, 48), āgamitvā; okkamma (Khu. i, 122), okkamitvā; paggayha (Vin. i, 265), paggaṇhitvā; uppajja (Khu. iv, 305), uppajjitvā; ārabba (DhA. i, 2), ārabhitvā, āraddha²⁶⁶, ārabhitvā.

Also after "ma", "ha", "da", "bha" there are "mma", "yha", "jja", "bbha", "ddha".

Sometimes, after the roots ending in "ma", "ha", "da", "ma", and others, the suffixes "tuna" and others are changed to "mma", "yha", "jja", "bbha", "ddha", and the end (consonant of the root) is elided.

Having come (āgamma, āgamitvā); having stepped aside (okkamma, okkamitvā); having taken up (paggayha, paggaṇhitvā); having arisen (uppajja, uppajjitvā); having begun (ārabba, ārabhitvā, āraddha, ārabhitvā).

601. 334. Taddhita-samāsa-kitakā nāmaṃ 'v' ātave-tunādīsu ca.

Taddhita-samāsa-kitaka icc' evamantā saddā nāmaṃ 'va daṭṭhabbā **tave-tuna-tvāna-tvā**dipaccayante²⁶⁷ vajjetvā.

Vāsiṭṭho (Vin. ii, 11); pattadhammo (Vin. iii, 17); kumbhakāro (D. i, 98) icc' evamādi.

"Taddhita", "samāsa" and "kitaka" are to be regarded as nouns excepting those ending in "tave", "tuna" and others.

Words that end in "taddhita", "samāsa" and "kitaka" should be regarded as nouns with the exception of those ending in the suffixes "tave", "tuna", "tvāna" and "tvā".

Vāsiṭṭho (Vāsiṭṭho), one who has reached the Dhamma (pattadhammo); potter (kumbhakāro); etc.

²⁶⁶ Āraddhā (Rū), āraddha (Sī, K, Sad.).

²⁶⁷ Tave-tuna-tvāna-tvādipaccaye (Sī, K).

602. 6. Dumhi garu (10).

Dumhi akkhare yo pubbo akkharo, so garuko va daṭṭhabbo.

Bhivā, chivā; datvā, hutvā.

When there are two (letters), (the previous) is "garu".

When there are two letters, the previous letter should be regarded as "garu".

Having broken (bhivā), having cut (chivā). The letter "i" of "bhivā" and "chivā" should be regarded as "garu". Although "i" is short (rasa), it is heavy (garu) and it has two moras. Having given (datvā), having been (hutvā). The letter "a" of "datvā" and the letter "u" of "hutvā" should be regarded as "garu".

603. 7. Dīgho ca (9).

Dīgho ca saro garuko va daṭṭhabbo.

Āhāro, nadī, vadhū, te dhammā, opanayiko.

Also long.

Also the long vowel should be regarded as "garu".

Food (**āhāro**), river (nadī), woman (vadhū), those (**te**) dhammas (dhammā), leading to (opanayiko).

604. 684. Akkharehi kāra²⁶⁸ (1208).

Akkharatthehi akkharābhidheyyehi **kārapaccayo** hoti payoge sati.

A eva akāro, ā eva ākāro, ya eva yakāro.

After letters there is "kāra".

After those that have the meaning of letters there is the suffix "kāra" when there is usage.

²⁶⁸ Kāraṃ (Sī).

"A" (a) itself (eva) is the letter "a" (akāro), "ā" (ā) itself (eva) is the letter "ā" (ākāro), "ya" (ya) itself (eva) is the letter "ya" (yakāro).

605. 547. Yathāgamam ikāro (1210).

Yathāgamam sabbadhātūhi sabbapaccayesu ikārāgamo hoti.

Kāriyam, bhavitabham (JA. iv, 221), janitabham, viditabham²⁶⁹, karitvā (JA. iii, 463), icchitam (DhA. i, 127).

According to the Buddha's Word there is the letter "i".

According to the Buddha's Word, after all roots when all suffixes follow, there is the insertion of the letter "i".

(It) should be done (kāriyam), (it) ought to be (bhavitabham), (it) should be produced (janitabham), (it) should be known (viditabham), (it) should be done (karitvā), that which is desired (icchitam).

606. 642. Da-dhantato yo kvaci (1211).

Dakāra-dhakārantāya dhātuyā yathāgamam yakārāgamo hoti kvaci **tunā**dīsu paccayesu.

Buddho loke uppajjitvā (D. ii, 129); Dhammam bujjhitvā (Khu. iii, 31; Khu. xi, 202).

Da-dhantato ti kimattham? Labhitvā (DhA. i, 109).

Kvacī ti kimattham? Uppādetvā²⁷⁰.

Optionally there is "ya" after those that end in "da" and "dha".

Optionally, according to the Buddha's Word, when the suffixes "tuna" and others follow, there is the insertion of "ya" after roots that end in "da" and "dha".

The Buddha (Buddho) having appeared (uppajjitvā) in the world (loke); having understood (bujjhitvā) the Dhamma (Dhammam).

²⁶⁹ Veditam (Sī).

²⁷⁰ Uppāditvā (K).

Why it is said "da-dhantato" (those that end in "da" and "dha")? To prevent the operation of this rule when there are not "da" and "dha" such in the following example: having obtained (labhitvā).

Why it is said "kvaci" (optionally)? To allow an exception to this rule such as in the following example: having caused to arise (uppādetvā).

Iti kibbidhāna-kappe catuttho kaṇḍo
Thus ends the fourth section in the primary derivative chapter

PAÑCAMA-KAṆḌA
Fifth Section

607. 578. Niggahita²⁷¹ saṃyogādi no (1212).

Saṃyogādibhūto **na**kāro niggahitam āpajjate.

Raṅgo (M. i, 47), bhaṅgo (Khu. vii, 33), saṅgo (Khu. vii, 6; Khu. i, 39).

"N" which is the beginning of a conjunct (consonant) is changed to the "niggahita".

Dancing place (raṅgo), breaking up (bhaṅgo), clinging (saṅgo).

608. 623. Sabbattha ge gī (1165).

Ge icc' etassa dhātussa **gī**ādeso hoti sabbattha ṭhāne.

Gītaṃ²⁷² (D. i, 6), gāyati.

Everywhere there is "gī" of "ge".

In all places there is "gī" of the root "ge".

Singing or that which is to be sung (gītaṃ), (he) sings (gāyati).

²⁷¹ Niggahitaṃ (Sī).

²⁷² Gāyanaṃ gītaṃ (Sī).

609. 484. Sadassa sīdattam̐ (1213).

Sada icc' etassa dhātussa **sīdā**deso hoti sabbattha ðhāne.

Nisinno (Khu. v, 358), nisīdati (D. ii, 231; Vin. ii, 28).

There is "sīda" of "sada".

In all places there is "sīda" of the root "sada".

Seated (nisinno), (he) sits (nisīdati).

610. 627. Yajassa sarass' i ðthe (1215).

Yaja icc' etassa dhātussa sarassa **ikārā**deso hoti ðthe pare.

Yiðtho, yiðthā.

Þthe ti kimattham̐? Yajanam̐.

When "ðtha" follows, there is "i" of the vowel of "yaja".

When "ðtha" follows, there is "i" of the vowel of the root "yaja".

Sacrificed (yiðtho, yiðthā).

Why it is said "ðthe" (when "ðtha" follows)? To prevent the operation of this rule when "ðtha" does not follow such as in the following example:
sacrificing (yajanam̐).

611. 608. Ha-catutthānam antānam̐ do dhe (1216).

Ha-catutthānam̐ dhātvantānam̐ **do** ādeso hoti **dhe** pare.

Sannaddho (Khu. i, 69; S. i, 471), kuddho (DA. i, 51), yuddho (JA. iii, 513),
siddho, laddho (Vin. ii, 122), āraddho (AA. ii, 80).

When "dha" follows, there is "da" of "ha" and the fourth (letter) which are
the end (of the root).

When "dha" follows, there is "da" of "ha" and the fourth letter which are the end of root.

Fastened (sannaddho), irritated (kuddho), fought (yuddho), accomplished (siddho), obtained (laddho), began (āraddho).

612. 615. Ḍo ḍhakāre (1217).

Ha-catutthānaṃ dhātvantānaṃ **ḍo** ādeso hoti **ḍhakāre** pare.

Dayhatī ti daḍḍho (Khu. v, 67), vaḍḍhatī ti vuḍḍho (Vin. i, 2; AA. ii, 266).

Ḍhakāre ti kimatthaṃ? Dāho (M. i, 321; D. i, 10).

When "ḍha" follows there is "ḍa".

When "ḍha" follows, there is "ḍa" of "ha" and the fourth letter which are the end of the root.

(It) is burnt (dayhati), so (ti) that which is burnt (daḍḍho), (it) grows old (vaḍḍhati), so (ti) that which grows old (vuḍḍho).

Why it is said "ḍhakāre" (when "ḍha" follows)? To prevent the operation of this rule when "ḍha" does not follow such as in the following example: burning (dāho).

613. 583. Gahassa ghara ṇe vā (1218).

Gaha icc' etassa dhātussa sabbassa **gharā**deso hoti vā **ṇapaccaye** pare.

Gharaṃ (Khu. v, 67), gharāṇi²⁷³ (Khu. vi, 80).

Vā ti kimatthaṃ? Gāho (AbhiA. i, 94, 295).

Sometimes when "ṇa" follows there is "ghara" of "ghassa".

Sometimes, when the suffix "ṇa" follows, there is "ghara" of the whole of the root "gaha".

House (gharaṃ), houses (gharāṇi).

²⁷³ gharāṇi (Sī).

Why it is said "vā" (sometimes)? seizing (gāho).

614. 581. Dahassa do ḷaṃ (1219).

Daha icc' etassa dhātussa **ḍakāro ḷattam** āpajjate vā **ṇapaccaye** pare.

Paridahanam, pariḷāho (Khu. i, 26).

Vā ti kimattham? Paridāho.

"Da" of "daha" becomes "ḷa".

Sometimes, when the suffix "ṇa" follows, "da" of the root "daha" becomes "ḷa".

Burning (paridahanam, pariḷāho).

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: burning (paridāho).

615. 586. Dhātvantassa lopo kvimhi (1220).

Dhātvantassa byañjanassa lopo hoti **kvimhi** paccaye pare.

Bhujena gacchatī ti bhujago (Khu. vii, 6); urena gacchatī ti urago (Khu. vii, 6); turago; saṅkho (AbhA. i, 355).

When "kvi" follows, there is elision of the end of the root.

When the suffix "kvi" follows, there is elision of the consonant which is the end of the root.

(It) goes (gacchati) by bending (bhujena), so (ti) a snake (bhujago); (it) goes (gacchati) by the chest (urena), so (ti) a snake (urago); a horse (turago); a conch (saṅkho).

616. 587. Vidante ū (1222).

Vida icc' etassa dhātussa ante **ūkārāgamo** hoti **kvimhi** paccaye pare.

Lokam vidati jānāti ti lokavidū (S. i, 221).

There is "ū" at the end of "vida".

When the suffix "kvi" follows, there is the insertion of the letter "ū" at the end of the root "vida".

(He) knows (vidati, jñāti) the world (lokaṃ), so (ti) knower of the world.

617. 633. Na-ma-ka-rānam antānam n' iyuttatamhi (1223).

Nakāra-makāra-kakāra-rakārānam dhātvantānam lopo na hoti ikārayutte tapaccaye pare.

Hanituṃ; gamito; ramito; sakito; sarito; karitvā (Khu. ii, 78).

Iyuttatamhī ti kimattham? Gato (Khu. ii, 95), sato (Khu. i, 223).

Those that end in "na", "ma", "ka" and "ra" are not elided when there is "ta" accompanied by "i".

When the suffix "ta" follows, which is accompanied with "i", there is not elision of "na", "ma", "ka" and "ra" which are the end of the root.

To kill (hanituṃ); gone (gamito); delighted (ramito); honored (sakito); remembered (sarito); having done (karitvā).

Why it is said "iyuttamhi" (when there is "ta" accompanied by "i")? To prevent the operation of this rule when there is not "ta" accompanied by "i" such in the following example: gone (gato), mindful (sato).

618. 571. Na ka-gattam ca-jā ṇvumhi (1224).

Cakāra-jakārā kakāra-gakārattam n' āpajjante ṇvumhi paccaye pare.

Pacatī ti pācako; yajatī ti yājako.

When "ṇvu" follows, "c" and "j" are not changed to "k" and "g".

When the suffix "ṇvu" follows, "c" and "j" are not changed to "k" and "g" (respectively).

(He) cooks (pacati), so (ti) cook (pācako); (he) sacrifices (yajati), so (ti) sacrificer (yājako).

619. 573. Karassa ca tattam̐ tusmim̐ (1225).

Kara icc' etassa dhātussa antassa **ra**kārassa **ta**kārattam̐ hoti **tu**paccaye pare.

Karotī ti kattā (D. i, 18; Khu. v, 115), karontī ti kattāro.

Also when "tu" follows, there is "ta" of ("ra" of) "kara".

When the suffix "tu" follows, there is "ta" of "ra" which is the end of the root "kara".

(He) does (karoti), so (ti) doer (kattā), (they) do (karonti), so (ti) doers (kattāro).

620. 549. Tum̐-tuna-tabbesu vā (1226).

Kara icc' etassa dhātussa antassa **ra**kārassa **ta**kārattam̐ hoti vā **tum̐ tuna tabba** icc' etesu paccayesu.

Kattum̐ (Vism. i, 293), kātum̐ (Vin. iv, 241); kattuna, kātuna; kattabbam̐ (Khu. i, 21), kātabbam̐.

Sometimes when "tum̐", "tuna" and "tabba" follow.

Sometimes when "tum̐", "tuna" and "tabba" follow, there is "ta" of "ra" which is the end of the root "kara".

To do (kattum̐, kātum̐); having done (kattuna, kātuna); (it) should be done (kattabbam̐, kātabbam̐).

621. 553. Kāritam̐ viya nānubandho (1227).

Nakārānubandho paccayo kāritam̐ viya daṭṭhabbo vā.

Dāho (M. i, 311), deho, vāho (A. iii, 395), bāho²⁷⁴, cāgo (D. ii, 175), vāro, cāro²⁷⁵, parikkhāro (D. ii, 175), dāyako (S. i, 57), nāyako (Vin. iii, 32), lāvako, bhāvako, kāri, ghātī, dāyī.

Vā ti kimattham̐? Upakkharo.

²⁷⁴ Na-y-ime payogā Sīhaḷapothhake dissanti.

²⁷⁵ Na-y-ime payogā Sīhaḷapothhake dissanti.

The indicatory letter "ṇ" is as "kārita".

The suffix which has the indicatory letter "ṇ" should be regarded as "kārita".

Burning (dāho), the body (deho), a vehicle (vāho), the arm (bāho), giving up (cāgo), occasion (vāro), going (cāro), a requisite (parikkhāro), a giver (dāyako), a leader (nāyako), a reaper (lāvako), (bhāvako), doer (kāri), a killer (ghātī), a giver (dāyī).

Comment [UN136]: Please supply the meaning.

Why it is said "vā" (sometimes)? To allow an exception to this rule such as in the following example: a doer close to someone, assistant (upakkharo).

622. 570. An'-akā yu-ṇvūnaṁ (1228).

Yu ṇvu icc' etesaṁ paccayānaṁ **ana aka** icc' ete ādesā honti.

Nandanaṁ (S. i, 6); kāraṇaṁ (Khu. v, 143).

There are "ana" and "aka" of "yu" and "ṇvu".

There are the substitutions "ana" and "aka" of the suffixes "yu" and "ṇvu".

Rejoicing (nandanaṁ); doer (kāraṇaṁ).

623. 554. Ka-gā ca-jānaṁ (1229).

Ca ja icc' etesaṁ dhātvantānaṁ **ka-kā-ga** kāraṇādesā honti **ṇānubandhe** paccaye pare.

Pāko; yogo (A. i, 405).

There are "ka" and "ga" of "ca" and "ja".

When the suffix which is the indicatory letter "ṇ", follows, there are the substitutions "ka" and "ga" of the "ca" and "ja" which are the end of the root.

Cooking (pāko); connection (yogo).

Iti kibbidhāna-kappe pañcama kaṇḍo.

Thus ends the fifth section in the primary derivative chapter

Kita-kappo niṭṭhito

The end of primary derivative chapter